Godhead is light. Nescience is darkness. Where there is Godhead there is no nescience.

BACK TO GODHEAD

The Magazine of the Hare Krishna Movement • July/August 2005 • $4.00/£2.50

SERVICE TO GURU: NO HIGHER DUTY

On the anniversary of the appearance of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, a disciple outlines the secret to success in spiritual life.

ALSO:

When Knowledge Is Nescience

Maharaja Prataparudra

Dharma: Our Eternal Purpose

Dwarka's Playground

www.krishna.com

Assisting you in your quest for the Absolute Truth

Back to Godh

Founded 1944 • Vol. 39, No. 4 • July / August 2005

FEATURES

Founder's Lecture

7 When Knowledge Is Nescience

Śrīla Prabhupāda explains why material knowledge can sometimes impede spiritual progress.

10 Esteem for Sacred Writings

Respect for God's names, essential to pure chanting, includes respect for God's words in His revealed scriptures.

16 Service to Guru: No Higher Duty

Service to one's spiritual master is a unique devotional practice that gains one special favor from the Lord.

24 Maharaja Prataparudra: Humble Servant in Kingly Dress

The powerful Orissan king Prataparudra was ready to renounce all for an audience with Śrī Caitanya Mahāprabhu.

31 Our Eternal Purpose

Dharma is not just a concept from the East. It's about fulfillment through what comes natural for all of us.

38 Poetic Praise of a Holy Hill: Rupa Gosvāmī's Govardhanāṣṭaka

An elegant poem, following traditional rules of Sanskrit poetry, helps us meditate on Vṛndāvana's most sacred hill.

Spiritual Places

44 Dwarka's Playground

Near Lord Kṛṣṇa's capital is Gujarat's highest peak, Raivataka Mountain, an area that served as a recreation site for the Lord and His kin.

ead

DEPARTMENTS

Letters 4

Glossary 13

Śrīla Prabhupāda 108 Celebration 28

Book Section: Śrīmad-Bhāgavatam 33
Vīrabhadra Wreaks Havoc

Śrīla Prabhupāda Speaks Out 43
"If You Have No Idea of God, How Will You Think of Him?"

Calendar 54

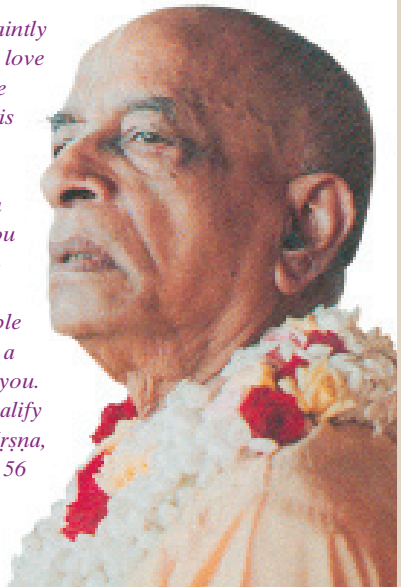
Centers Around the World 57

From the Editor 62
Paths in the Bhagavad-gītā

The Krishna.com Store 63

Vedic Thoughts 67

COVER This issue coincides with the 109th anniversary of the birth of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the founder-*ācārya* of the International Society for Krishna Consciousness. Please see the article beginning on page 16. (Painting by Hon Yu Li.)



"Those who are saintly persons in ecstatic love with Kṛṣṇa can see Him always. That is not difficult to understand. If you love someone, you see him always. You need the qualification of love. Then Kṛṣṇa will be visible twenty-four hours a day and talk with you. So you have to qualify yourself to hear Kṛṣṇa, to see Kṛṣṇa."—p. 56

WELCOME

IN THIS ISSUE the important points Girirāja Swami makes in "Service to Guru: No Higher Duty" rest on the vital principle that the heart of any genuine spiritual practice is the disciple's relationship with the guru. Śrīla Prabhupāda's disciples, granddisciples, and followers often reflect on how their connection with him gives them access to all the other great spiritual masters of the tradition, who have much to teach us. In his article Girirāja Swami draws on the teachings of Śrīla Jīva Gosvāmī, who wrote that service to the pure spiritual master wins one greater favor from Kṛṣṇa than sitting at the guru's feet to hear talks on elevated spiritual topics.

By serving the guru, we serve Kṛṣṇa. And, as Jahnudvīpa Dāsa explains in "Our Eternal Purpose," service to Kṛṣṇa is what we're made for and the only thing that will fully satisfy us.

When our natural desire to serve Kṛṣṇa awakens within us, there's no stopping it. In "Maharaja Prataparudra: Humble Servant in Kingly Dress," Satyarāja Dāsa tells of a sixteenth-century king whose resolve to serve Lord Caitanya captured the hearts of the Lord's closest associates and won him his longed-for audience with the Lord.

Hare Kṛṣṇa.—*Nāgarāja Dāsa, Editor*

OUR PURPOSES

- To help all people discern reality from illusion, spirit from matter, the eternal from the temporary.
- To expose the faults of materialism.
- To offer guidance in the Vedic techniques of spiritual life.
- To preserve and spread the Vedic culture.
- To celebrate the chanting of the holy names of God as taught by Lord Śrī Caitanya Mahāprabhu.
- To help every living being remember and serve Śrī Kṛṣṇa, the Personality of Godhead.

Lord Śrī Kṛṣṇa, the Supreme Personality of Godhead and source of all material and spiritual worlds

Lord Śrī Caitanya Mahāprabhu, Kṛṣṇa's most recent incarnation, taught Kṛṣṇa consciousness through the chanting of Hare Kṛṣṇa

His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, Founder-Ācārya of the International Society for Krishna Consciousness

BACK TO GODHEAD

The Magazine of the Hare Krishna Movement

FOUNDER (under the direction of His Divine Grace Śrī Śrīmad Bhaktisiddhānta Sarasvatī Prabhupāda)
His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda

EDITOR Nāgarāja Dāsa • **ASSOCIATE EDITORS** Drutakarmā Dāsa, Kālakaṇṭha Dāsa, Mukunda Goswami, Satyarāja Dāsa, Ūrmilā Devī Dāsī, Viśākhā Devī Dāsī • **EDITORIAL ADVISOR** Hridayānanda Dāsa Goswami • **DESIGN/LAYOUT** Yamarāja Dāsa • **PROOFREADERS** Keśīhanta Dāsa, Mahāmāyā Devī Dāsī • **ARCHIVES** Rañjita Dāsa • **CUSTOMER SERVICE** Ijya Dāsa, Lokasākṣinī Devī Dāsī • **CIRCULATION** Gaṅgā Devī Dāsī, Śaraṇāgatī Devī Dāsī • **ACCOUNTS** Puṇya Kīrti Dāsa • **WEBSITE** Balarāma Dāsa, Manu Dāsa, Prāṇadā Devī Dāsī

INDIA: **PUBLISHING COORDINATOR** Yudhiṣṭhira Dāsa • **PRODUCTION** Sac-cid-ānanda Dāsa • **ACCOUNTS** Sahadeva Dāsa • **SUBSCRIBER SERVICES** Mañjarī Devī Dāsī, Trivikrama Dāsa

EDITORIAL OFFICES Send editorial correspondence to BTG, P. O. Box 430, Alachua, FL 32616, USA. Phone: (386) 462-7794. Fax: (386) 462-1761. Or BTG, 33 Janki Kutir, Next to State Bank of Hyderabad, Juhu, Mumbai 400 049, India. Phone: (022) 2618-1718. Fax: (022) 2618-4827. E-mail: editors@krishna.com

SUBSCRIPTIONS *Back to Godhead* is published six times a year. For a one-year subscription (US and Canada) send $24 to Back to Godhead, P. O. Box 430, Alachua, FL 32616, USA. Or call toll-free: 1-800-800-3284.

For subscriptions outside the US and Canada add $3. Payment in US funds (payable on a US bank) must accompany your order.

In the UK send £18.99 to BTG UK Ltd., Bhaktivedanta Manor, Dharam Marg, Hilfield Lane, Watford, Herts. WD2 8EZ.

In South Africa send R240 to Back to Godhead, P. O. Box 56003, Chatsworth 4030, South Africa.

SUBSCRIBER SERVICE To change your address or clear up any questions about your subscription, write to BTG Service Center, P. O. Box 430, Alachua, FL 32616, USA. Or call 1-800-800-3284. Or e-mail (btgsubs@krishna.com). We can answer your questions faster if you send a recent mailing label or invoice. Please allow eight weeks for changes to show on your mailing label.

PREPRESS & PRINTING Interprint, Clearwater, Florida, USA

© 2005 The Bhaktivedanta Book Trust International. All rights reserved. (Trustee for The Bhaktivedanta Book Trust: Svavāsa Dāsa.) *Back to Godhead* (ISSN 0005-3643, USPS 604-170) is published bi-monthly (six times a year) for $24 per year by Back To Godhead, 18024 NW 112th Blvd., Alachua, FL 32615. Periodicals postage paid at Alachua, Florida, and additional mailing offices.

CANADA POST AGREEMENT #: 0571016
POSTMASTER: Send address changes to Back to Godhead, P. O. Box 430, Alachua, FL 32616.

Letters

Tsunami Relief

I have just read "The Medicine of the Holy Names," by Indradyumna Swami (May/June). My eyes filled with tears and my heart with joy to know in this age of tsunamis that Kṛṣṇa's devotees are there giving *prasādam,* love, kindness, and above all the chanting of the holy names. I am so blessed to be a friend of ISKCON.

Mrs. H. Shiva-Lozada
Via the Internet

Inspired by Soldier's Service

The article by Pārthasārathi Dāsa (March/April) about soldering in Iraq was so inspiring. I was mesmerized while reading it. I had no idea that a soldier of Kṛṣṇa was on this battlefield.

Perhaps the article appealed to me so much because like him, I have been working inside the military establishment for the past seventeen years—with very little success in teaching others about Kṛṣṇa. I guess there is no place like the frontlines to put life and death in the forefront of your consciousness. I want to relay to him how grateful I am to him for the work he is doing. What glorious service this is for Kṛṣṇa!

Mahāviṣṇupriyā Devī Dāsī
Lacrosse, Florida

Kṛṣṇa and Viṣṇu

We Hindus believe that Kṛṣṇa is an avatar of Lord Viṣṇu. Do you also believe so?

"Virtual Citizen"
Via the Internet

OUR REPLY: No doubt that Kṛṣṇa is Viṣṇu, but He is more than just another incarnation. *Śrīmad-Bhāgavatam* (1.3.28) explains that Lord Kṛṣṇa is the source of all the avatars of Lord Viṣṇu: "All of the above-mentioned incarnations are either plenary portions or portions of the plenary portions of the Lord, but Lord Śrī Kṛṣṇa is the original Personality of Godhead. All of them appear on planets whenever there is a disturbance created by the atheists. The Lord incarnates to protect the theists."

In *Bhagavad-gītā* (7.7) Kṛṣṇa says, "O conqueror of wealth, there is no truth superior to Me. Everything rests upon Me, as pearls are strung on a thread." And in verse 10.8, He says, "I am the source of all spiritual and material worlds. Everything emanates from Me." Since everything emanates from Him, He is the source of Lord Viṣṇu.

Guru Speaks the Truth

Why do you believe that the spiritual master speaks the absolute truth?

Tryn Fitzgerald
Via the Internet

OUR REPLY: The spiritual master speaks the truth because he speaks on the basis of the scripture, which is God's words. Also, because of his obedience to the Lord, the Lord inspires him from within in reciprocation (*Bhagavad-gītā* 10.10–11).

Kṛṣṇa Wants Service

If Kṛṣṇa loves us, why does He want us to serve Him? That doesn't seem right.

Balakrishna
Via the Internet

OUR REPLY: Kṛṣṇa knows that by our very nature we have to serve someone and that because He is the most qualified person, we will be happiest serving Him. Therefore it is His mercy that He kindly

engages us in His service. Persons who understand this truth take great pleasure in serving Kṛṣṇa, and they aspire only to remain engaged in His service.

Service to Kṛṣṇa is not like the service we are forced to do in this world. When we regain our pure spiritual state, we can serve Kṛṣṇa in an intimate relationship, such as parent, friend, or lover. Ultimately, that's the kind of service Kṛṣṇa wants, and it's based on love. There's certainly nothing wrong with that.

Above the Transcendental Platform

In *The Science of Self-realization* it is said, "When we progress from the bodily platform and we see the mind as the center of sense activity, we take the mind as the final stage of realization. That is the mental platform. From the mental platform we may come to the intellectual platform, and from the intellectual platform we can rise to the transcendental platform. Finally we can rise above even the transcendental platform and come to the mature, spiritual platform." Could you explain why each level is higher than the other and how the mature spiritual platform is above the transcendental platform?

Sirisha Dhaveji
Via the Internet

OUR REPLY: The mind is considered superior to the senses because it can direct them. Intelligence is superior to the mind because it can direct the mind. The transcendental soul is superior to the intelligence because he can direct the intelligence. (See *Bhagavad-gītā* 3.42.) Realization of the Personality of Godhead is superior because Paramātmā and Brahman are merely partial manifestations of the Godhead. There are three levels of transcendental realization (*Śrīmad-Bhāgavatam* 1.2.11): (1) Brahman, the all-pervading spirit, (2) Paramātmā, the localized form of God within the heart, who gives enlightenment, and (3) Bhagavān, the spiritual form of the Personality of Godhead. The highest of these is the last one. That is what Śrīla Prabhupāda refers to as the "mature spiritual platform," even though the others are also transcendental.

No God

I believe there is no God. We create this virtual image so that we can apply a moral code to society. For example, you can tell someone not to kill but he might not listen. But if you tell him that God will punish him, then he won't kill. Besides that, praying to an imaginary God makes people feel good and gives them mental strength to endure the harshness of this world.

Bijender Yadav
Via the Internet

OUR REPLY: There are many arguments for the existence of God. Here's just one of them: God has created a body for you so complicated you cannot even understand how it works. If a human being were to create an amazing machine that increased in size while it operated and was able to reproduce copies of itself, he would certainly get some award. God has already accomplished such feats numerous times, but we are so faithless, we would rather glorify natural selection instead, although no one has even shown one new species that has evolved by natural selection.

Please write to us at: BTG, P. O. Box 430, Alachua, FL 32616, USA. Email: editors@krishna.com.

Replies to the letters were written by Kṛṣṇa-kṛpā Dāsa.

Krishna.com
The New TeachingsSection atKrishna.com
At last, a comprehensive, easy-to-follow introduction to Kṛṣṇa consciousness.
This is the place to send friends, family, and anyone who wants to know, "What is Hare Kṛṣṇa all about?"
• Easy to read
• Easy to navigate
• Covers all major topics
Krishna.com/teachings

WHEN KNOWLEDGE IS NESCIENCE

A Kṛṣṇa conscious person can give genuine value to an education that could otherwise blind one to spiritual reality.

by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda
Founder-*Ācārya* of the International Society for Krishna Consciousness

sa paryagāc chukram akāyam
avraṇam
asnāviraṁ śuddham apāpa-
viddham
kavir manīṣī paribhūḥ svayambhūr
yāthātathyato 'rthān vyadadhāc
chāśvatībhyaḥ samābhyaḥ

andhaṁ tamaḥ praviśanti
ye 'vidyām upāsate
tato bhūya iva te tamo
ya u vidyāyāṁ ratāḥ

"Such a person must factually know the greatest of all, the Personality of Godhead, who is unembodied, omniscient, beyond reproach, without veins, pure, and uncontaminated, the self-sufficient philosopher who has been fulfilling everyone's desire since time immemorial.

"Those who engage in the culture of nescient activities shall enter into the darkest region of ignorance. Worse still are those engaged in the culture of so-called knowledge."

—*Śrī Īśopaniṣad,* Mantras 8–9

Such a person must factually know the greatest of all . . . who is unembodied, omniscient . . ." That is the distinction between God and us. We are embodied. This body is different from me. Therefore when I leave this body, it becomes dust. "Dust thou art, dust thou shall be." That refers to the body. I am not dust. I am spirit soul.

Kṛṣṇa is not embodied. He has no difference between His body and His soul. He does not change His body, because He doesn't have a material body. And because He does not change His body, He remembers everything. We change our body; therefore we do not remember what happened in our last birth.

Even in sleep we forget our body and the environment we are in. While sleeping and dreaming, you are in a dreamland. You don't remember even that you have this body. Every night we experience this. I'm not the body. The body becomes tired. It sleeps or is inactive. But—as I am—I work, I dream, I go somewhere, I fly, or I create

Left: The Vedic literature considers material knowledge dangerous if it leads us away from the goal of life—awakening our natural love for God.

Painting by Dhṛti Devī Dāsī

Human life is meant simply for developing Kṛṣṇa consciousness.

• • •

another kingdom, another body, another environment. This we experience every night. It is not difficult to understand.

Similarly, in every life, we create a different environment. In this life I may think I am Indian. You may think you are American. Or next life, a different position. Next life I may not be American, or I may not be Indian. And if I become American, I may not be a man. I may be a cow or a bull. Then I will be sent to the slaughterhouse. You see?

This is going on. This is the problem. Always changing bodies. It is a serious situation. We should take this life very seriously. "I'm changing my body life after life. I have no fixed position. I do not know where I will be put within the 8,400,000 species of life. So I must make a solution."

Kṛṣṇa gives that solution: *yad gatvā na nivartante tad dhāma paramaṁ mama.* "If anyone, some way or other, by developing Kṛṣṇa consciousness comes to Me, he doesn't have to return and accept a material body." [*Bhagavad-gītā* 15.6] He gets the same kind of body as Kṛṣṇa, *sac-cid-ānanda-vigrahaḥ:* a spiritual body of eternity, knowledge, and bliss.

We should very seriously execute Kṛṣṇa consciousness, without any deviation. We should not be neglectful, thinking that this is a fashion or something imposed. No. This is the most important function. Human life is meant simply for developing Kṛṣṇa consciousness. We have no other business. But unfortunately we have created so many engagements that we forget Kṛṣṇa consciousness. That is called *māyā.* We are forgetting our real business.

The rascal, blind leaders are leading people to hell. The leaders are tied up by the stringent rules and regulations of the material nature, but they have become leaders. And the people are being misled. That is called *māyā.*

Some way or other you have come in contact with Kṛṣṇa. So catch Him very tightly. If you catch Kṛṣṇa's lotus feet very tightly, then *māyā* will not be able to do any harm.

Two Educations

There are two kinds of education: material education and spiritual education, *brahma-vidyā* and *jaḍa-vidyā. Jaḍa-vidyā* means material education. *Jaḍa* means "that which cannot move," or matter. Spirit can move. Our body is a combination of spirit and matter. As long as the spirit is there, the body moves, just as a man's coat and pants move as long as the man is wearing them. It appears that the coat and pants are moving, but actually the living entity is moving, and the covering, the dress, appears to be moving. Similarly, this body is moving because the spirit soul is moving.

If a car is moving, that means the driver is moving it. Foolish people may think that the car is moving on its own. But in spite of all the mechanical arrangements, it cannot move.

Because of the wrong kind of education, people think that material nature is working independently, moving and manifesting so many wonderful things. The waves are moving, but the waves are not moving independently. The air is moving them. But the air is also not moving independently. In this way, if you go back, back, back, you'll find that Kṛṣṇa is the cause of all causes. That is philosophy: to search out the ultimate cause.

Here it is said, *andhaṁ tamaḥ praviśanti ye avidyām upāsate.* Those captivated by the external movements are worshiping *avidyā,* nescience. That will not help them. There are big, big institutions for studying technology—how a car can move, how an airplane can move. They are manufacturing so much machinery. But there is no educational institution to study how the mover, the spirit soul, is moving. That lack of education is called *avidyā,* nescience. The actual mover is not being studied, but the external movement is being studied.

When I lectured at the Massachusetts Institute of Technology, I inquired, "Where is that technology to study the mover?" But they have no such arrangement. They could not answer satisfactorily. That is *avidyā.*

Dark Destination

Here, in the *Īśopaniṣad,* it is said, *andhaṁ tamaḥ praviśanti ye avidyām upāsate.* For those engaged only in the material advancement of education, the result will be that they will go to the darkest region of existence, *andhaṁ tamaḥ.* It is a very dangerous position that at the present moment there is no arrangement in any state, all over the world, for spiritual education. This situation is pushing human society to the darkest region of existence.

Actually, that is happening. In your country, your rich country, you have a nice educational system, with so many universities, but what class of men are you producing? The students are becoming hippies. Why? The leaders should think about this. "What are we producing in spite of so many educational institutions?"

The leaders are worshiping *avidyā,* nescience. That is not knowledge. Bhaktivinoda Ṭhākura has sung very nicely: *jaḍa-vidyā jato, māyāra vaibhava. Jaḍa-vidyā* means material education. Bhaktivinoda Ṭhākura says it is an expansion of *māyā. Tomāra bhajane bādhā:* The more we advance in material education, the more we will be hampered in understanding God. And at last we shall declare, "God is

dead. I am God. You are God"—all such nonsense.

That idea is hinted at here: *andhaṁ tamaḥ. Andham* means darkness. There are two kinds of darkness: ignorance, and the absence of sunlight or other light. Materialists are certainly being pushed into the darkness. But there is another class—so-called philosophers, mental speculators, religionists, and yogis—who are going still more into the darkness because they are defying Kṛṣṇa. They pose as if culturing spiritual knowledge, but because they have no information of Kṛṣṇa, or God, their advancement of education is more dangerous because they are misleading people. For example, with their so-called yoga system they are misleading people by preaching, "Meditate and you'll understand that you are God." By meditation one becomes God. [*Laughs.*] You see?

Kṛṣṇa never meditated. He never had any chance to meditate, because from the very beginning Kaṁsa was prepared to kill Him. Then He was transferred by His father to the house of Nanda-Yaśodā. There, when as a three-month-old baby He was sleeping, the demon Pūtanā attacked Him. So Kṛṣṇa had no chance to meditate to become God. He is God from the very beginning. That is God. God is God, and dog is dog. That is the law of identity.

"Become still, become silent, and you will become God." This is nonsense. How can I become silent? Is there any possibility of becoming silent? No. There is no such possibility. "Become desireless." How can I become desireless?

Purified Activities

These are all bluffs. We cannot be desireless. We cannot be silent. But our desires, our activities, have to be purified. That is real knowledge. We should desire only to serve Kṛṣṇa. That is purification of desire. Not desireless—that is not possible.

How can I be desireless? How can I be silent? That is not possible. I cannot be silent for a second. So then our activities should be engaged, dovetailed, in Kṛṣṇa's service. This is real knowledge. As a living entity, I have all these things—activities, desires, the loving propensity. Everything is there. But it is being misguided. We do not know where to place all these things. That is *avidyā,* nescience.

This *Īśopaniṣad* teaches us that we should be very careful. We don't say that you shouldn't advance in material education. You can advance, but at the same time you should become Kṛṣṇa conscious. That is our propaganda. We don't say that you shouldn't manufacture cars or machines. But we say, "All right, you have manufactured this machine. Employ it in Kṛṣṇa's service." That is our proposal. We don't say stop it. We don't say that you can't have any sex life. But we say, "Yes, have a sex life—for Kṛṣṇa. Produce Kṛṣṇa conscious children. For that purpose you can have sex a hundred times." But don't create cats and dogs. That is our proposal.

Education is required, but if education is wrongly diverted, it is very, very dangerous. That is the purport of this verse. So-called education has no value.

Thank you very much.

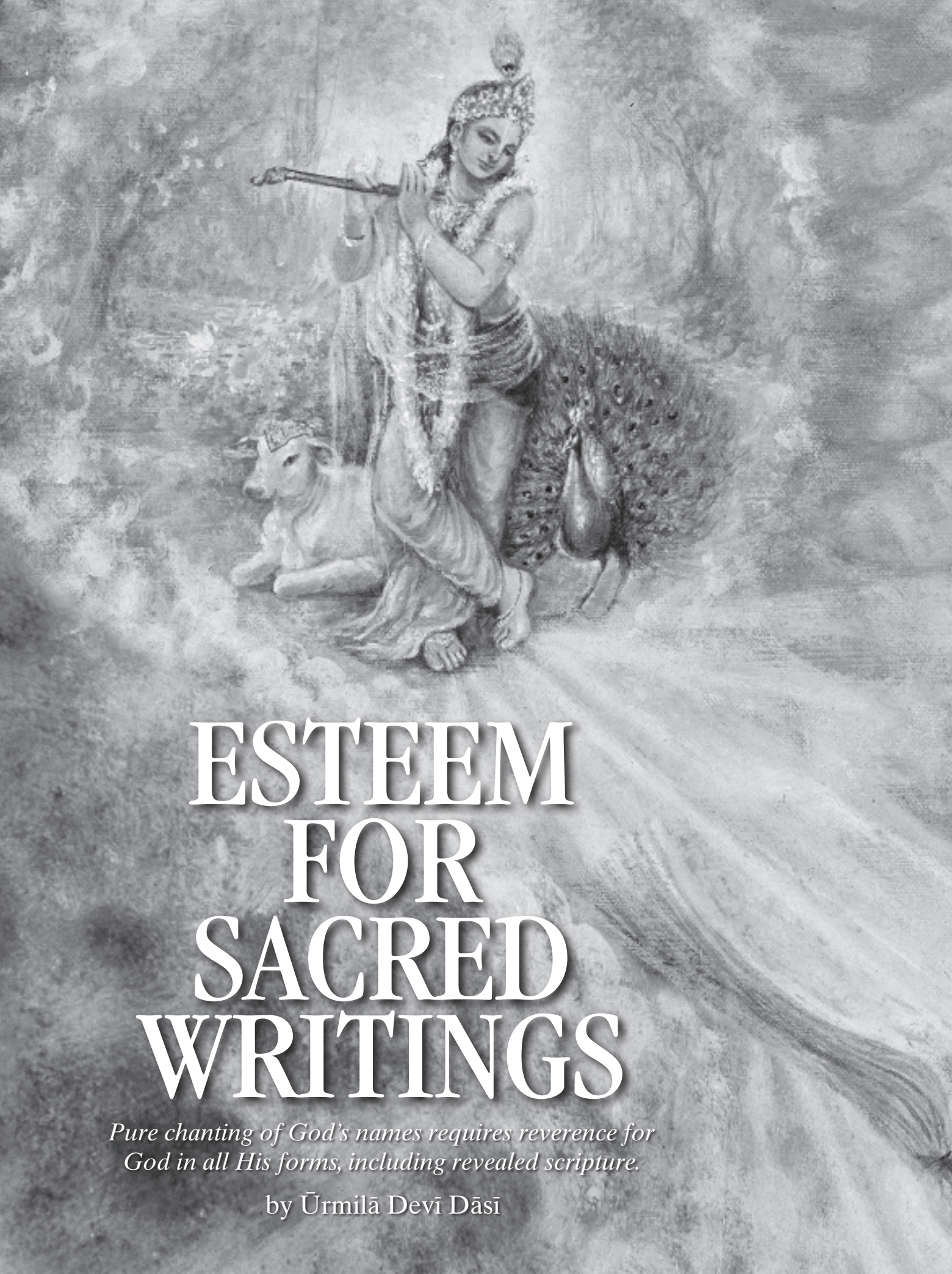
How to Put BTG in Your Will

After providing for their families and loved ones, subscribers may want to put *Back to Godhead* in their wills, thus helping to assure the long-term future of this work. In the USA, bequests are free of estate tax and can substantially reduce the amount of your assets claimed by the government.* You can give needed support for *Back to Godhead* by simply including the following words in your will: *I give, devise, and bequeath to Back to Godhead, 18024 NW 112th Blvd., Alachua, FL 32616* (insert amount being given here) *to be used to support* Back to Godhead *and its related activities, including the Krishna.com website.*

A bequest can be a specific dollar amount, a specific piece of property, a percentage of an estate, or all or part of the residue of an estate. You can also name *Back to Godhead* as a contingency beneficiary in the event someone named in your will is no longer living.

It is recommended that a lawyer help in drafting or amending a will.

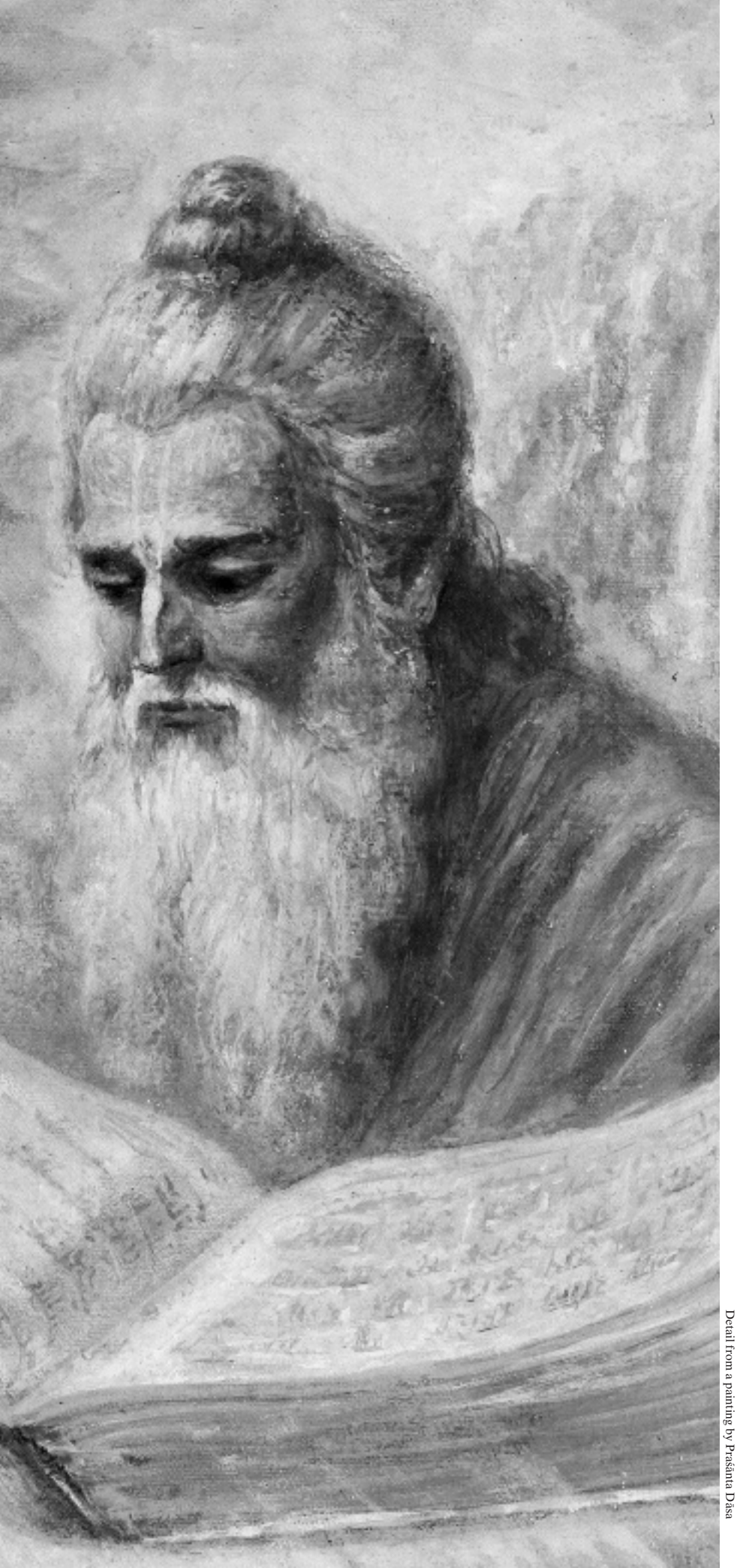
*If you live outside the USA, check the estate tax laws for your country.



ESTEEM FOR SACRED WRITINGS

Pure chanting of God's names requires reverence for God in all His forms, including revealed scripture.

by Ūrmilā Devī Dāsī



Detail from a painting by Prašānta Dāsa

This is the seventh in a series of articles on offenses to be avoided when trying to progress spiritually by chanting God's names. This article discusses the offense of blaspheming Vedic literature or literature in pursuance of the Vedic version.

IT IS FASHIONABLE in modern secular societies to regard sacred literature as the mythological musings of undeveloped people. Schools teach that with our current understanding of physics, medicine, psychology, democracy, and so on, we have little use for such writings except as literary art. Those who take scripture literally are pegged with pejorative terms such as "fundamentalists." It may be stylish to borrow ideas from the Vedic scriptures—yoga, meditation, mantra chanting. But living by the laws of scripture is seen as outmoded and simplistic.

To get the spiritual benefit of chanting Kṛṣṇa's names, however, requires a reverence for Kṛṣṇa in all His forms, including His scriptures. Kṛṣṇa appeared on earth in His original form about five thousand years ago. After He departed to His eternal abode, His "literary incarnation," Vyāsadeva, compiled the cream of Vedic scripture, *Śrīmad-Bhāgavatam.* Śrīla Prabhupāda wrote that reading this scripture is identical to seeing Kṛṣṇa in person. Because the words of the *Bhāgavatam* describe Kṛṣṇa, they are spiritually identical to Him. If we blaspheme the *Bhāgavatam,* other Vedic books, or literature in pursuance of the Vedic version, we offend the holy name, greatly impeding our progress in chanting.

What do we mean by "Vedic literature"? Unlike modern scholars, Śrīla Prabhupāda did not use the term *Vedic* to denote only a particular period in the history of India. Following the previous spiritual masters in his line, he justifiably used the term to apply

---

Lord Kṛṣṇa revealed the transcendental knowledge of the Vedas, *compiled by His empowered incarnation Śrīla Vyāsadeva. Therefore, persons chanting the Lord's holy names must have the greatest respect for the Vedic literature.*

What Is the Hare Kṛṣṇa Movement?

Founded in 1966 by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the International Society for Krishna Consciousness (ISKCON) carries on a great ancient tradition rooted in the *Bhagavad-gītā,* the teachings Lord Kṛṣṇa spoke five millenniums ago. The *Gītā* and the other Vedic scriptures declare Kṛṣṇa to be the original person, God Himself, who appears periodically in this world to liberate all living beings.

Only five hundred years ago, Kṛṣṇa descended as Śrī Caitanya Mahāprabhu to teach the most sublime and effective means of meditation for the present day: the chanting of the names of God, especially as found in the Hare Kṛṣṇa mantra.

Today members of ISKCON continue Lord Caitanya's movement by distributing the teachings of Lord Kṛṣṇa and the Hare Kṛṣṇa mantra all over the world.

Pronunciation

We spell Sanskrit words and names by a phonetic system that lets you know how to say each word. Pronounce short **a** like the **u** in b**u**t, long **ā** like the **a** in f**a**r (and held twice as long as the short **a**). Pronounce **e** like the **a** in ev**a**de, long **ī** like the **i** in p**i**que. Pronounce the vowel **ṛ** like the **ri** in **ri**m, and **c** like the **ch** in **ch**air. Pronounce consonants like **ch, jh,** and **dh** as in staun**ch-h**eart, hed**ge-h**og, and re**d-h**ot. Pronounce **ś** and **ṣ** like **sh.** So for *Kṛṣṇa* say KRISHNA, for *Caitanya* say CHAITANYA.

Spiritual Names

ISKCON members receive names of Lord Kṛṣṇa or His great devotees, combined with Dāsa, for men, or Dāsī, for women, both of which mean "servant." For instance, the name Kṛṣṇa Dāsa means "servant of Kṛṣṇa."

to all the traditional sacred books of India. And "literature in pursuance of the Vedic version" refers to any books that, like the *Vedas,* direct us toward a proper understanding of our relationship with God.

We avoid this offense against Kṛṣṇa's holy name if we accept the concept of scripture in general, revere authentic scriptures of traditions other than our own, respect but avoid scriptures that teach valid yet lesser religious practice, and reject pseudo scripture that opposes love of God.

We also avoid this offense by worshiping Kṛṣṇa with our intelligence through careful study and application of sacred literature. Such study infuses us with both eagerness and direction for attaining devotional service to the Lord. We take our happiness from exploring each aspect of the Vedic scriptures we read. And we scrupulously adhere to the obvious meanings and applications consistent with both the texts as a whole and the examples of liberated souls.

A Culture of Enlightenment

One reason people reject the very concept of sacred writing is that the word *scripture* to them conjures up the ghosts of societies that forbade smiling on the Sabbath, or declared that the way to perfection was a system of intricate ritualistic procedures that few could perform and even fewer understand. Besides, scriptures contain fantastic stories of miracles and supernatural happenings that modern science claims it discredited long ago. And aren't scriptures the product of imperfect persons?

The reality is that when correctly understood and applied, genuine scripture acts like a guidebook and instruction manual for human life and the cosmos. It is the procedure brochure for the enterprise of the material creation. From scripture, coupled with oral tradition, we learn of methods of spiritual elevation, including the chanting of the holy name. From scripture we learn of the lives of past saints, sages, and incarnations of Kṛṣṇa. In fact, the stories of scripture, whether in written or oral form, are the basis for the transmission and foundation of a culture of enlightenment.

Making Sense Of the Fantastic

Certainly it is true that many stories in sacred writings seem fantastic to our scientific world. But many current technological wonders seemed fictional and implausible only a few decades ago. It is not, therefore, implausible that former societies could have had abilities and expertise unavailable today. For example, ancient architecture in Peru is virtually impossible to re-create using modern methods. The view that technology has always progressed and could never have been greater than it is today may be inaccurate. Indeed, even recent history indicates that much knowledge existed in ancient Greece, was lost to Europe in the Middle Ages, and then gradually resurfaced. It is reasonable and logical, then, to assume that what is commonplace today, such as television and the Internet, may be lost and forgotten in the future, only to resurface later.

Additionally, even today there is much strong empirical evidence for the existence of the supernatural. But because current science can't explain the evidence, it is usually suppressed.

Also, the *Vedas*—with their information about spirit and subtle matter—provide a world view that makes the seemingly impossible easy to accept. For example, once you understand that spirit, or life, is independent of matter, it's easy to believe that living beings can live anywhere in the universe and do all kinds of amazing things.

A valid complaint about scripture for the spiritually minded is that much of it focuses on ritual and material gain. Kṛṣṇa validates that sentiment when He tells His friend Arjuna that those who have practiced yoga in previous lives are above most scriptural rituals. The sad truth, however, is that few people are interested in genuine spiritual realization. Therefore, Kṛṣṇa and His great devotees give instructions and examples in scripture for all types of people. There are different scriptures for various

Glossary

SEE OUR ONLINE GLOSSARY OF OVER 1,200 WORDS!
Krishna.com/glossary
WITH AUDIO!

Ācārya—a spiritual master who teaches by example.
Balarāma—Lord Kṛṣṇa's first expansion, who acts in the role of Lord Kṛṣṇa's elder brother.
Battle of Kurukshetra—an epic battle for rule of the world, fought five thousand years ago.
Bhagavad-gītā—the sacred book in which Lord Kṛṣṇa gives the essence of knowledge to His friend and disciple Arjuna.
Bhakti—devotional service to the Supreme Lord.
Bhaktisiddhānta Sarasvatī Ṭhākura—the spiritual master of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda.
Bhakti-yoga—linking with the Supreme Lord through devotional service.
Caitanya Mahāprabhu—the incarnation of Lord Kṛṣṇa who appeared five hundred years ago to teach the chanting of the names of God as the religion for the present age.
Dharma—(1) ordained duties or religious principles; (2) one's eternal, natural occupation (i.e., devotional service to the Lord).
Godhead—the Absolute Truth, the Supreme Reality, progressively realized first as the impersonal all-pervasive oneness, more fully as the Supersoul within the heart of every living being, and ultimately as the all-opulent Supreme Person.
Gurukula—a school where children learn the philosophy and practices of Kṛṣṇa consciousness along with regular academic subjects (literally "the place of the guru").
Hare Kṛṣṇa—the great mantra Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.
ISKCON—the International Society for Krishna Consciousness.
Japa—individual chanting of names of God, usually while counting on beads.
Kali-yuga—in the endlessly repeated cycle of four cosmic ages, the present and worst age, the Age of Quarrel, of which 5,000 of 432,000 years have passed.
Karma—material action; its inevitable reaction; or the law by which such action and reaction are governed.
Kīrtana—congregational singing of names of God, usually accompanied by cymbals (*karatālas*) and drums (*mṛdaṅgas*).
Kṛṣṇa—the Supreme Personality of Godhead in His original transcendental form (see "Godhead").
Mahābhārata—the epic history of ancient India, a history in which the *Bhagavad-gītā* appears as the most important and well-known text.
Māyā—illusion; the energy of the Supreme Lord that deludes living entities into forgetting their spiritual nature and forgetting God.
Māyāvādī—one who regards the A[illegible] ultimately impersonal.
Modes of nature—the three qualities (goo[illegible] and ignorance) that hold sway over all act[illegible] material world.
Nityānanda—the incarnation of Lord Balarāma who appeared with Lord Caitanya Mahāprabhu.
Prasādam—vegetarian food that has been prepared for the Lord and offered to Him with devotion (literally "mercy").
Purāṇas—Vedic histories.
Rādhārāṇī—Lord Kṛṣṇa's consort and pleasure potency.
Rathayātrā—"chariot festival": a festival in which the form of Kṛṣṇa is borne in procession on a large canopy-topped chariot or float, especially the festival originating in Puri, India, for Jagannātha (Lord Kṛṣṇa, "the Lord of the universe").
Sannyāsa—the renounced life of a man who relinquishes home to dedicate himself fully to the Supreme.
Śrī—an honorific meaning "opulent" (similarly: Śrīla, Śrīmad, Śrīmān, Śrīmatī).
Śrīla Prabhupāda—His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the founder-*ācārya* of the International Society for Krishna Consciousness.
Śrīmad-Bhāgavatam—the most important of the eighteen *Purāṇas,* which tells of the nature and pastimes of Lord Kṛṣṇa and His devotees.
Supersoul—the form of the Lord who resides in every heart along with the individual soul.
Upaniṣads—the 108 essential philosophical treatises that appear within the *Vedas.*
Varṇāśrama—the Vedic social system. It organizes society into four occupational and four spiritual divisions (*varṇas* and *āśramas*). The members of the four *varṇas* are the *brāhmaṇas* (intellectuals and priests), the *kṣatriyas* (administrators and soldiers), the *vaiśyas* (farmers and businessmen), and the *śūdras* (laborers and artisans). The members of the four *āśramas* are the *brahmacārīs* (celibate students), *gṛhasthas* (married people), *vānaprasthas* (retired people), and *sannyāsīs* (renunciants).
Vṛndāvana—the transcendental abode of Lord Kṛṣṇa, mirrored on earth as the town in India where Kṛṣṇa appeared five thousand years ago.
Vaiṣṇava—a devotee of the Supreme Lord (from the word *Viṣṇu*).
Vedas—the hymns of knowledge revealed by the Lord Himself at the beginning of creation.
Vedic—pertaining to the culture in which the *Vedas* and related scriptures guide all aspects of human life.
Viṣṇu—any form of the Personality of Godhead (see "Godhead"); the forms the Lord manifests to create and sustain the material world.

classes of people with diverse inclinations and desires. And there may be various levels and kinds of instruction in the same scriptural canon.

Sometimes the Lord, His agent, or His son may teach eternal truths at a lower level or in an obscured way according to time, place, or circumstance. Scriptures that arise from such teachings may teach less than pure, unmotivated devotion to the Lord, but they serve the function of gradually bringing people to the pinnacle of realization. Knowing that perfection is generally achieved over many lifetimes, one absorbed in chanting the mantra of the ultimate truth supports and encourages those at various levels.

Bona fide scripture, by definition, comes directly from God or from souls liberated from the imperfections and cheating of common persons. The unadulterated truth can flow through a person free from selfish desires and linked with God, just as the view of the world outside can pass through a clear window.

A Role for Discrimination

Still, one shouldn't accept simply any writing as sacred just because it claims to be so. Part of the offense of blaspheming scripture is to accept a philosophy contrary to serving the personal form of the Lord with devotion. Also, if a "religious" system claims that other genuine methods and scriptures are sinful, it should be abandoned as small-minded sectarianism. In addition, we should reject any system or philosophy that denies the soul, the Personality of Godhead, the process of developing love for God, or the goal of individual loving union with Him. Therefore, chanting Hare Kṛṣṇa while holding a monistic attitude—thinking that the ultimate reality is simply energy and light—is part of this offense to the holy name.

A devotee of Lord Kṛṣṇa should depend only on traditions that expound *bhakti*—loving devotion to the person Kṛṣṇa. Offering respect from a distance, one should avoid scripture that promotes yogic powers, good works for heavenly rewards, or salvation devoid of *bhakti,* what to speak of lower forms of worship aimed at power gained through propitiating ghostly or demonic beings.

Śrīla Bhaktivinoda Ṭhākura's *Harināma Cintāmaṇi* lists nine essential principles of *kṛṣṇa-bhakti.* We can identify *bhakti* scriptures as those that promote these nine principles: (1) There is one Supreme Lord, Kṛṣṇa. (2) He is the possessor of all energies. (3) Kṛṣṇa is the fountainhead of transcendental relationships and is situated in His own spiritual world, where He eternally gives joy to all living beings. (4) Living beings are particles of the Lord, unlimited in number, infinitesimal in size, and conscious. (5) Some living beings have been bound in material universes from time beyond memory, attracted by illusory pleasure. (6) Some living beings are eternally liberated and engaged in worshiping Kṛṣṇa; they reside with Him as associates in the spiritual sky and experience love for Him. (7) Kṛṣṇa exists with His energies—material, spiritual, and the living beings—in a state of simultaneous identity and differentiation, permeating all yet remaining aloof. (8) The process for the living being to realize Kṛṣṇa is nine-fold: hearing about Kṛṣṇa, chanting, remembering, serving, worshiping, praying, acting as His servant, being His friend, and surrendering everything. (9) The ultimate goal of a living being is pure love for Kṛṣṇa, which Kṛṣṇa awakens in a soul out of His mercy.

If one follows the most pure scriptures, rejects assorted worldly traditions masquerading as sacred, and respects genuine scripture that's at a lower level, there still must be care in scriptural study. Even an eternal tradition of untainted written or oral revelation can become skewed through imaginative interpretation and usage. To respect scripture, we understand it using the most clear and direct meaning possible, studying the practical precedents of past and present pure devotees of Kṛṣṇa. We also approach scripture through the direction of a guru, who gives specific guidance for what is relevant to our present circumstance. Misinterpretation or misapplication of scripture can be more dangerous than denying it altogether. A wolf disguised as a sheep is far more dangerous than an obvious wolf.

With so many considerations and confusions about scripture, wouldn't it be better to simply chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, and forget scripture completely? It is true that chanting alone can bring us to perfection. But it must be offenseless chanting, which requires a reverential attitude toward genuine sacred writings.

Oh, but how much pleasure and solace there is in scripture! We can gain much joy and confidence from reading the *Bhagavad-gītā,* the words of Kṛṣṇa Himself. And we can find similar succor in works of contemporary writers—devotees who take the principles Kṛṣṇa elucidated and apply them to familiar situations.

MOVING?

If you're a subscriber and your address will be changing, please let us know your new address as soon as possible. Help us ensure that your issues are delivered without interruption. Call: 1-800-800-3284 (386-462-1241); email: btgsubs@krishna.com; or write: BTG Subscriber Services, P. O. Box 430, Alachua, FL 32616, USA. **NOTE: The US Postal Service will not forward magazines to your new address.**

Photo: Yamarāja Dāsa

Tallahassee, Florida, 2005

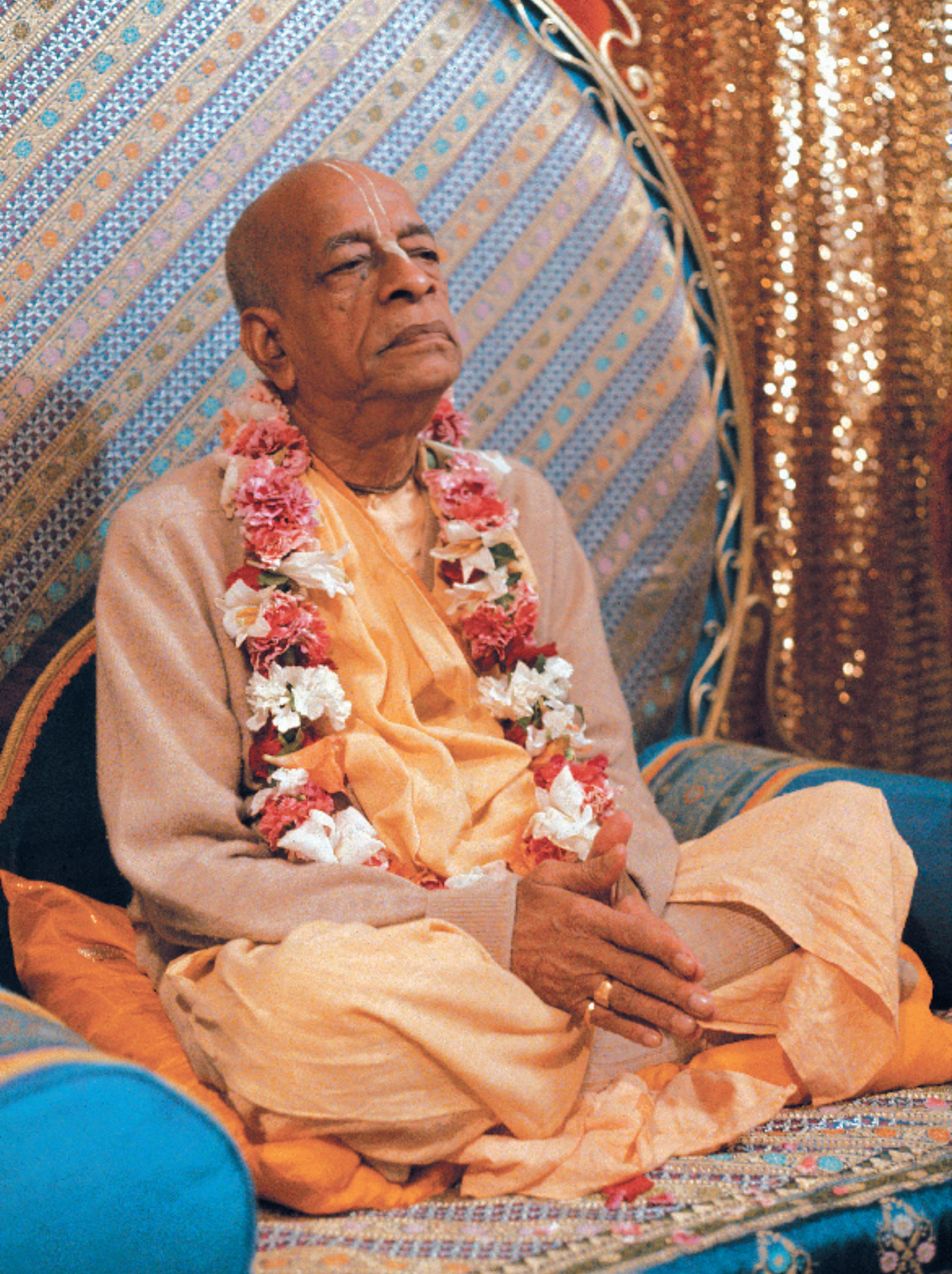
Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare

Pronunciation: ha-ray, krish-na, ra-ma (rhymes with "drama")

Of course, relish and delight are not our only motives for reading sacred writings. We *need* scripture. To ascertain truth without scripture, we have little choice but to rely on our own sensual and mental faculties and those of others. These alone can give us only partial, relative knowledge. Our senses are imperfect, even when enhanced with sophisticated instruments. We make mistakes from habit, carelessness, or unconscious bias. We tend to cheat—even to cheat ourselves. And when we identify the body as the self, we are living in a general illusion. Therefore, axiomatic truths—the starting point for logical and sensory conclusions—must come from a source free of defects if we want to base our actions on perfect knowledge.

When our foundational knowledge comes from the Absolute Truth, then chanting Kṛṣṇa's holy name will quickly propel us on the path to Him. Hearing from scripture about the beauty of Kṛṣṇa's form and the superb activities of the spiritual world will inspire us to chant with intense desire for His loving service. Pleased with our desire, Kṛṣṇa will cleanse us with a downpour of His mercy, and our progress will be swift indeed.

Ūrmilā Devī Dāsī and her family run a school in North Carolina. She is a BTG *associate editor and the major author and compiler of* Vaikuṇṭha Children, *a guide to Kṛṣṇa conscious education for children.*



SERVICE TO GURU

No Higher Duty

An address at the Los Angeles Hare Kṛṣṇa temple, delivered last year on the birth anniversary of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda.

by Girirāja Swami

Girirāja Swami

yat-sevayā bhagavataḥ
kūṭa-sthasyamadhu-
dviṣaḥrati-rāso bhavet tīvraḥ
pādayor vyasanārdanaḥ

"TRANSLATION: By serving the feet of the spiritual master, one is ena-bled to develop transcendental ecstasy in the service of the Personality of Godhead, who is the unchangeable enemy of the Madhu demon and whose service vanquishes one's material distresses." (*Śrīmad-Bhāgavatam* 3.7.19)-

"Purport by Śrīla Prabhupāda: The association of a bona fide spiritual master like the sage Maitreya can be of absolute help in achieving transcendental attachment for the direct service of the Lord. The Lord is the enemy of the Madhu demon, or in other words He is the enemy of the suffering of His pure devotee. The word *rati-rāsaḥ* is significant in this verse. Service to the Lord is rendered in different transcendental mellows (relationships): neutral, active, friendly, parental, and nuptial. A living entity in the liberated position of transcendental service to the Lord becomes attracted to one of the above-mentioned mellows, and when one is engaged in transcendental loving service to the Lord, one's service attachment in the material world is automatically vanquished. As stated in *Bhagavad-gītā* (2.59), *rasa-varjaṁ raso 'py asya paraṁ dṛṣṭvā nivartate."*

We are gathered at the lotus feet of Śrīla Prabhupāda on his divine appearance day, here in what he called ISKCON's Western world headquarters. Śrīla Prabhupāda translated many transcendental literatures for us. He would rise early in the morning and spend as much time as possible translating. At the very least, he would translate from midnight to 6:00 A.M. Although I said "early in the morning," it would be more precise to say that he rose in the middle of the night. Usually he would retire at about ten, sleep for about two hours, and then get up at about midnight and translate. He considered his service of translating the Vedic literature and writing to be most important. And for whom did he write? He himself said that he wrote for his sincere followers. He wrote for everyone, but mainly for his sincere followers. So to read Śrīla Prabhupāda's books—to study them, to try to understand them and apply them—is an important part of our service to him. As Śrīla Prabhupāda once said, "You should not only distribute my books; you should read them."

So today on Śrīla Prabhupāda's appearance day I thought to discuss some of the philosophy that he has presented in his books, because the philosophy is the basis of our activities in devotional service, our activities in ISKCON. One of the first books that Śrīla Prabhupāda translated was *The Nectar of Devotion*, a summary study of Śrīla Rūpa Gosvāmī's *Bhakti-rasāmṛta-sindhu*. There Śrīla Prabhupāda, following Śrīla Rupa Gosvāmī, explains that there are three divisions of devotional service: *sādhana-bhakti, bhāva-bhakti,* and *prema-bhakti. Sādhana-bhakti* has been rendered by Śrīla Prabhupāda into English as "devotional service in practice," *bhāva-bhakti* as "devotional service in ecstasy," and *prema-bhakti* as "devotional service in pure love of Godhead."

For people interested in spiritual advancement there is a great question: How do we progress? Of course, Śrīla Prabhupāda himself emphasized the chanting of the holy names, and thus we are called the Hare Kṛṣṇa movement. And Śrī Caitanya Mahāprabhu, as we read in *Śrī Caitanya-caritāmrta,* also confirmed that of all the items of devotional service, the chanting of the holy names is the most important. Therefore Śrīla Prabhupāda stressed above all the chanting of the holy names, and for disciples the chanting of at least sixteen rounds.

Now, where does service to the spiritual master, or in our case, service to Śrīla Prabhupāda and his mission, come into the picture? Where does it fit? In the *Bhakti-sandarbha* (*Anuccheda* 237) Śrī Jīva Gosvāmī discusses the importance of serving the spiritual master, with reference to various Vedic books. In text 237.13 he cites a verse from the *Padma Purāṇa* in which a disciple considers devotion (*bhakti*) to his spiritual master to be of paramount importance: "For me devotion to my spiritual master is

more important than devotion to Lord Hari. If I am devoted to my spiritual master, then Lord Hari will personally reveal Himself to me." Śrī Jīva Gosvāmī comments: "This success does not depend even on any other practice of worshiping the Supreme Lord." (*Bs.* 237.14)

Later, Śrīla Jīva Gosvāmī quotes Lord Kṛṣṇa's statement in *Śrīmad-Bhāgavatam* (10.80.34):

nāham ijyā-prajātibhyāṁ
tapasopaśamena vā
tuṣyeyaṁ sarva-bhūtātmā
guru-śuśrūṣayā yathā

"I, the Soul of all beings, am not as satisfied by ritual worship, brahminical initiation, penances, or self-discipline as I am by faithful service rendered to one's spiritual master." And he remarks, "The commentary [of Śrīla Śrīdhara Svami] says: 'It has already been said that no one is more deserving of service than the guru who gives one knowledge. Consequently, there is also no higher duty than worshiping that spiritual master.'"

A Special Perfection

Śrīla Jīva Gosvāmī advises that to achieve special perfection (*vaiśiṣṭya lipsu*), one should, if one is able, constantly and specifically render service to the lotus feet of one's spiritual master(s) (*śrī-guru-caraṇaṁ nityam eva viśeṣataḥ sevaṁ kuryāt*) (*Bs.* 237.3). That is the mood of service that Śrīla Prabhupāda exhibited as a disciple of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, and that is the mood of service he instilled in us—through his example and through his words.

Now, the verse from the *Śrīmad-Bhāgavatam* that we just read states specifically that by serving the lotus feet of the spiritual master one develops ecstasy, or *rati*. *Rati* is part of that scheme of different levels of devotional service mentioned by Śrī Rūpa Gosvāmī. After *sādhana-bhakti* comes *bhāva-bhakti,* and a synonym for *bhāva* in certain contexts is *rati*. *Rati* means "attachment." As Śrīla Prabhupāda mentions in the purport and as Śrī Rūpa Gosvāmī elaborates in the *Bhakti-rasāmṛta-sindhu,* there are different *bhāvas,* or types of *rati*. There is *dāsya-rati,* attachment to Kṛṣṇa in the mood of being a servant. There is *sakhya-rati,* attachment to Kṛṣṇa in the mood of being a friend. There is *vātsalya-rati,* attachment to Kṛṣṇa in the mood of being a parent. And finally there is *mādhurya-rati,* attachment to Kṛṣṇa in the mood of being a lover of Kṛṣṇa.

As suggested in this verse and purport, it is by serving the lotus feet of Śrīla Prabhupāda that one can develop these *bhāvas,* these different types of attachment to Kṛṣṇa's service (*rati-rāsaḥ*). And it is by service to the lotus feet of Śrīla Prabhupāda that one develops that desire to serve Kṛṣṇa in a particular relationship. Thus, we don't have to engage in any sort of artificial esoteric practice to develop that desire for service to Kṛṣṇa in a particular relationship. That desire (*lobha*) comes by serving the lotus feet of Śrīla Prabhupāda.

Śrīla Jīva Gosvāmī also discusses today's verse in *Śrī Bhakti-sandarbha* (*Anuccheda* 244). He says, "The word *tīvra* ('intense') hints at the special result of personal service, compared to that of mere association." Citing verse after verse, Śrīla Jīva Gosvāmī glorifies the results of associating with pure devotees (*sat-saṅga*), which is the only process that can give one the strong love that can control Kṛṣṇa. As powerful and beneficial as hearing and chanting in the association of pure devotees (*prasaṅga*) is, however, personal service rendered to pure devotees (*paricarya*), combined with chanting and hearing, brings an "exceptional result" (*vaśiṣṭaṁ phalam*): even greater love for Kṛṣṇa.

I felt it appropriate on Śrīla Prabhupāda's appearance day to express our appreciation for this aspect of Śrīla Prabhupāda's mission: how he was able to present the process by which one can achieve ecstatic love of Godhead in the simplest terms—in terms of service to him. By surrendering to Śrīla Prabhupāda and developing love for him, we surrender to Kṛṣṇa and develop our love for Him. So we should serve Śrīla Prabhupāda in all respects with full faith and conviction, without reservation.

The famous verse in the Fourth Chapter of the *Gītā* (4.34) says,

tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti te jñānaṁ
jñāninas tattva-darśinaḥ

"One must approach a spiritual master and render service to him, inquire submissively of him, and surrender to him." And we find in the Thirteenth Chapter of the *Bhagavad-gītā,* as one of the items of knowledge, *ācāryopasanam:* one must approach the *ācārya*. There Śrīla Prabhupāda comments that one who has approached the spiritual master with all humility and offered him all services can make advancement even if he is unable to strictly follow all the rules and regulations. Or the regulative principles will be easier for one who has served the spiritual master without reservation.

That was Śrīla Prabhupāda's spirit: he was ready to do anything to spread Kṛṣṇa consciousness. And he inspired in us the same spirit so that we were ready to do anything to assist him.

A Story of Mutual Love

Mālatī Devī Dāsī tells a nice story about how when we first got the land in Māyāpur, Śrīla Prabhupāda invited his Godbrothers to meet him there. Śrīla Prabhupāda had a small thatched hut, which is still there, although renovated. Mālatī was cooking for Śrīla Prabhupāda. It was very difficult for her because there was almost no money. She had to struggle to get money from the treasurer, then walk with her young daughter to the boat, haggle with the boat people so they would accept the proper fare, take the boat across to Navadvipa, haggle with ricksha drivers so that they too would accept the right amount, ride to the fruit and vegetable markets, haggle with the vendors there to get the right price, and then return to cook on the single portable coal burner and the single portable kerosene burner on the floor in the corner of Śrīla Prabhupāda's hut, separated from him by a plain cloth curtain. As the devotees didn't have a refrigerator then, whatever she needed she had to buy fresh daily—and thus go through the same struggles every day. Mālatī was on the verge of collapsing every day, but then so were most of Śrīla Prabhupāda's disciples, dedicated as they were to Śrīla Prabhupāda's service in spite of all material impediments and inconveniences—living in tents, eating the local food, getting dysentery, and so on.

Mālatī's constant meditation was how to make the *prasādam* come out nice so that Śrīla Prabhupāda would be pleased. And every day Śrīla Prabhupāda would point out the defects in her service, so that she could improve. But she felt that he was criticizing her. And she felt that she could never get it right. Then one day she thought that she had finally managed to cook everything properly and arrange the plate just to Śrīla Prabhupāda's standard.

She brought the plate of *prasādam* to Śrīla Prabhupāda, but when she came to remove the plate he said, "There is too much salt"—not that there was too much salt in the food, but there was too much salt placed on the plate with the pepper and ginger and lemon slices.

So she concluded, "I can never get it right. I should find someone else who can do the service better."

And at once she felt relieved.

So she decided, "I'll tell Śrīla Prabhupāda tomorrow."

The next day, Mālatī heard that some of Śrīla Prabhupāda's Godbrothers were coming to join him for lunch, so she assumed that she would not cook that day, because Śrīla Prabhupāda had been under criticism from his Godbrothers for keeping women in his ashrams and for having a woman cook. But Śrīla Prabhupāda called her to tell her what items he wanted her to cook that day, as usual.

She was dutiful, so she decided, "Well, I'll just cook today, and then I'll tell him tomorrow."

So she cooked.

When the *prasādam* was ready, Mālatī lifted up the cloth that separated the work area from Śrīla Prabhupāda's room. There she saw Śrīla Prabhupāda sitting on the floor at the end of the room, with two of his

Godbrothers on either side. Śrīla Prabhupāda appeared to her like a diamond in a gold setting, flanked as he was by his esteemed Godbrothers. And she felt intimidated by the presence of such venerable Vaiṣṇavas.

Already on her knees, she pulled her sari over her head and arms, so only her hands showed, and with her knees and elbows on the floor, she carried Śrīla Prabhupāda's plate of *prasādam* with her outstretched hands, practically crawling between the Godbrothers to approach her spiritual master.

Then Śrīla Prabhupāda said to his Godbrothers, "Yes, she cooks for me." He paused. "And I criticize her. But she would slit her throat for me, and I would do the same for her."

When she heard that, Mālatī almost collapsed on the floor. That was more than any reciprocation she could have ever hoped for or even imagined.

And what Śrīla Prabhupāda had said was true. We were ready to do anything for him—in part because we knew he would do anything for us.

Ready to Do Anything

So Śrīla Prabhupāda's mood was the same—toward his spiritual master and toward his disciples, in service to his spiritual master and in his reciprocation with his disciples for their sincere efforts to assist him. Certainly he would do anything for his spiritual master. He came on a steamship all the way from India to America, to New York. He lived in the Bowery. He was ready to do anything for Kṛṣṇa consciousness. And he was ready to do anything for us, really. For the devotees who gave everything to him, he was ready to give everything to them.

It is the love for Śrīla Prabhupāda that we develop through our surrender and service to him that becomes the basis for developing love for Kṛṣṇa. Śrīla Prabhupāda used to say that the spiritual master is the "transparent via media" for Kṛṣṇa. We get knowledge from Kṛṣṇa through the spiritual master, and we offer service to Kṛṣṇa through the spiritual master. But more than just the mechanics of the service, it is the mood of devotion that we want to offer to Kṛṣṇa. So we develop the mood of devotion for the spiritual master, and that becomes the mood of love and devotion for Lord Kṛṣṇa—Rādhā and Kṛṣṇa.

Service to Śrīla Prabhupāda is an extremely deep thing; this mood of service is the very basis of the Kṛṣṇa consciousness movement. Upon that basis ISKCON was formed, and upon that basis ISKCON will grow strong. And that too is the basis on which, as Śrīla Prabhupāda said, we will have another ISKCON in the spiritual world.

[*Girirāja Swami now replies to a question from the audience.*]

She asked if I can tell a personal story about my serving Śrīla Prabhupāda without reservation.

Well, I don't know if I have come to that stage. Maybe if you ask me in a few million lifetimes I can tell you one. But there is a sweet story that comes to mind, from when we were in Gorakhpur. At that time Śrīla Prabhupāda had with him his brass Rādha-Mādhava deities, now installed in Māyāpur, and he wanted the devotees to make a *siṁhāsana*—an altar—for the deities. Days passed, however, and nothing was happening. Finally, Śrīla Prabhupāda became so concerned that he took the matter into his own hands and organized the construction of the *siṁhāsana.*

Kauśalya Dāsī, who was the deities' *pūjārī,* got a large table, which she thoroughly cleaned. Then Śrīla Prabhupāda had us get long bamboo poles to tie to the table's four legs, and string to connect the tops of the bamboo poles. Śrīla Prabhupāda then asked Haimavatī Dāsī for her two best saris, one to drape across the top as the roof and one to drape over the front as the curtain. Finally, Śrīla Prabhupāda wanted branches of trees and bushes to tie to the bamboo poles as decorations.

I was relatively new and not that capable of doing other services, so I, along with another man, was sent out to bring back branches. It was already about five o'clock in the afternoon and getting towards sunset, but I didn't know when to stop. I was quite new and could not determine how much to

bring or when to stop. So I just kept getting more and more and more. And it kept getting darker and darker. I thought of Kṛṣṇa and Sudāmā when they went into the forest to collect firewood for their spiritual master, and they went deeper and deeper, and it got darker and darker, and they got lost. I wasn't sure that I would be able to find my way back. Still, because I did not know how much to bring, I just kept collecting more and more. I could hardly walk, I was carrying so many branches.

Finally, I made my way back to where we were staying, climbed up the stairs, and there I saw Śrīla Prabhupāda. The altar was already done. Practically all the devotees had gone to rest, and only Śrīla Prabhupāda and one or two other devotees were still there. I came staggering up the stairs with this huge load of branches.

Śrīla Prabhupāda was in such an ecstatic mood. I think he was really pleased that we finally had made an altar for the deities. He saw me coming up, and it was late, and I guess he figured that I was really trying to bring back a good bunch of branches. I dropped them onto the floor. He was smiling and beaming, and he touched me. He didn't touch devotees very often. There are some of the early devotees he did touch, but it was only twice in my experience in Kṛṣṇa consciousness that he touched me. He was very pleased. He said, "Thank you very much." And he touched my shoulder. That was a nice experience.

When I look back on that incident I feel, "Yes, Śrīla Prabhupāda was the founder-*ācārya* of ISKCON, but he was also my spiritual master." And it was sort of like Kṛṣṇa and His friend Sudāmā with their spiritual master, Sāndīpani Muni: There was that personal touch of the spiritual master with his disciples.

Śrīla Prabhupāda *ki jaya*!

Girirāja Swami was a leader at ISKCON's Bombay temple during the '70s, affording him the opportunity for much association with Śrīla Prabhupāda. He currently lives in Santa Barbara, California, where he writes books and teaches Kṛṣṇa consciousness. He also oversees some projects in India.

Maharaja Prataparud

Lord Caitanya fulfilled the deepest wish of a powerful ruler who defended Orissa against invaders from the north and south.

by Satyarāja Dāsa

MAHARAJA Prataparudra, a king who played a central role in Śrī Caitanya Mahāprabhu's life, is mentioned in all of Lord Caitanya's sacred biographies as well as in secular historical records. For example, Prabhat Mukherjee, a scholar of Orissan history, has written several books on the Caitanya tradition, touching on Maharaja Prataparudra's genealogy and political career. Such historical accounts tell us that the wise king Purushottam Deva ruled Orissa until 1497, when he was succeeded by Prataparudra, who ruled until 1540, about seven years after Śrī Caitanya Mahāprabhu returned to His eternal abode. Following the tradition of kings in his line, Prataparudra accepted the titles Gajapati and Gaudeshwar. His empire extended from the Ganges in Bengal to Karnataka, with his capital city in Cuttack, Orissa.

Though his capital was in Cuttack, like Gajapati kings before him he is also associated with Puri, the holy city in Orissa on the Bay of Bengal. Puri is the home of the Jagannātha temple and has been a pilgrimage site for centuries

Historical documents tell of Prataparudra's battles with both Hussein Shah, the ruler of Bengal, and King Krishnadeva Raya of Vijayanagar, a South Indian kingdom. Hussein Shah played a role in the history of Caitanya Mahāprabhu: Rūpa Gosvāmī and Sanātana Gosvāmī, leading disciples of Lord Caitanya, were ministers in the Shah's government before retiring to join Lord Caitanya's mission.

Despite recurring battles during his rule, King Prataparudra led a disciplined and religious life. This is evident from the following account, given to the Vijayanagar emperor by a spy in his court:

> The Gajapati king gets up from bed early in the morning two hours before sunrise and salutes two Brahmins before looking at any other person. Then accompanied by the Sixteen Patras [the Brahminical council], he goes on a ride of about twenty or thirty miles before returning to the palace. After taking his bath, he engages himself in the daily worship of Lord Jagannath, after which he takes his midday meal. After food, he recites the *Ramayana.* Then, putting on official robes bedecked with jewels, he sits in the court and transacts his daily business.
>
> —From Dr. R. Subrahmayam, *The Suryavamsi Gajapatis of Orissa*

A book called *Sarasvati-vilasa,* accepted as authoritative by Orissan historians, says that King Prataparudra had four queens, named Padma, Padmalaya, Ila, and Mahila. It is also written that by the time of his death, Prataparudra had thirty-two sons and several daughters. Among his many children, *Sarasvati-vilasa* highlights the life of one son, Purushottam (named after Prataparudra's predecessor). *Caitanya-caritāmṛta*

ra: Humble Servant in Kingly Dress

This painting is believed to have been rendered in the sixteenth century by a devotee named Murāri Dāsa, a disciple of Vakreśvara Paṇḍita (who was an immediate associate of Lord Caitanya Mahāprabhu). Commissioned by Maharaja Prataparudra himself, the painting shows the great king in the foreground, offering prostrated obeisance before the Lord and His devotees. Above him, left to right, are Raghunātha Dāsa Gosvāmī, Govinda Dāsa, Rāmānanda Rāya, Gadādhara Paṇḍita, Nityānanda Prabhu, Lord Caitanya, Advaita Ācārya, Śrīvāsa Ṭhākura, Svarūpa Dāmodara Gosvāmī, and Haridāsa Ṭhākura. The painting is currently in Kunjaghat, near Baharampura, Bengal. (For more information, see article.)

(*Antya-līlā* 3.9.99) and *Bhakti-ratnākara* (6.65) also speak of Purushottam, confirming information from secular texts.

Documents of the Jagannātha temple inform us that even before meeting Śrī Caitanya Mahāprabhu, Prataparudra followed the custom of sweeping the road before Lord Jagannātha's chariot. They also tell us that he was well educated and a patron of learning and brahminical culture. He had already acquired knowledge of *Śrīmad-Bhāgavatam* and discussed truths about Kṛṣṇa with Rāmānanda Rāya, one of Caitanya Mahāprabhu's most important associates and the governor, under the king, of Rajamahendri in the south.

Rāmānanda Rāya dedicates the prefatory verse of every song in his devotional play *Jagannātha-Vallabha-Nāṭakam* to King Prataparudra, indicating the extent of the king's attraction for hearing the pastimes of Rādhā and Kṛṣṇa.

The king's soft, devotional heart is perhaps most clearly evident in the story behind a painting he commissioned [See photo and caption on pp. 24–25]. After many of the Lord's intimate associates had passed on, the king wanted to "immortalize" them for the pleasure of the remaining Vaiṣṇavas, particularly for Śrīnivāsa, a greatly respected second-generation devotee of Śrī Caitanya Mahāprabhu. As the story goes, when Śrīnivāsa arrived in Puri he hoped to study the *Bhāgavatam* under Gadādhara Paṇḍita. But Gadādhara's manuscript had been irreparably damaged by his tears of spiritual ecstasy. So he sent Śrīnivāsa back to Bengal to get another copy. But by the time he returned, Gadādhara had passed away, leaving Śrīnivāsa disconsolate. To assuage Śrīnivāsa's grief, Maharaja Prataparudra gave him the painting, so that he could regularly meditate on the Lord and His devotees. The grandson of Śrīnivāsa later gave it to a devotee named Nanda Kumar, which is how it arrived in Kunja-ghat, Kumar's ancestral home.

Detail from a painting by Jāhnava Devī Dāsī and Gaurī Devī Dāsī

The Lord's Royal Sweeper

"With his rod of chastisement, the Gajapati king Prataparudra decimated his enemies, destroying all threats to his subjects. Like the sun, he would always shine with valor. Despite this, he humbly saw himself as the Lord's most insignificant servant and swept the Lord's path with a golden broom. He became completely motionless (with love) as he watched the pastimes of the two Lords, Nīlācala Candra and Gauracandra—Lord Jagannātha and Lord Caitanya."

—Kavi Karṇapura, Caitanya-caritāmṛta-mahā-kāvya 15.95–96

The authenticity of this painting has come into question. Did King Prataparudra actually commission it? This doubt has been exacerbated by the fact that there are several modern renditions of the original work, all with variations. Gopal Gosh, of the Vrindavan Research Institute (UP, India)—where such things are thoroughly analyzed and catalogued—states after extensive study, "There is no doubt about the authenticity of the painting." Still, not everyone agrees. But it is certain that the painting has been part of the tradition for several centuries.

Though there is compelling historical evidence for Prataparudra's existence and his reign in sixteenth-century India, as we have seen, his importance as a monarch is overshadowed by his spiritual significance in the pastimes of Lord Caitanya. The book *Gaura-gaṇoddeśa-dīpikā*, by Kavi Karṇapura, is accepted by spiritual masters in Lord Caitanya's line as the authority on identifying the associates of Lord Caitanya. In *Gaura-gaṇoddeśa-dīpikā* (118) the author writes, "Maharaja Prataparudra, who was as powerful as Lord Indra, had formerly been Maharaja Indradyumna, who began the worship of Lord Jagannātha." It is no wonder, therefore, that as Prataparudra this soul is intimately connected to Jagannātha yet again, but this time through the grace of Śrī Caitanya Mahāprabhu.

The blessings Śrī Caitanya Mahāprabhu showered on King Prataparudra have been documented in most of Lord Caitanya's biographies, including Murāri Gupta's *Kaḍacā,* Locana Dāsa Ṭhākura's *Śrī Caitanya-maṅgala,* Vṛndāvana Dāsa Ṭhākura's *Śrī Caitanya-Bhāgavata,* Kṛṣṇadāsa Kavirāja Gosvāmī's *Śrī Caitanya-caritāmṛta,* Kavi Karṇapura's *Śrī Caitanya-caritāmṛta-mahā-kāvya* and *Śrī Caitanya-candrodaya-nāṭaka.* They tell essentially the same story:

King Prataparudra, though a monarch, was a great devotee of Lord Kṛṣṇa. Naturally, when Caitanya Mahāprabhu, Kṛṣṇa Himself, came to Puri, the king wanted to see Him. But Mahāprabhu told His associates, "I cannot give him what he wants. Because he is a king, he is like a black serpent." Caitanya Mahāprabhu then made His position clearer. "For a renun-

ciant like Me," He said, "it is risky to associate with two kinds of people: women, and persons involved in worldly matters."

Although this particular king was a very advanced devotee, Mahāprabhu, on principle, still denied him His association. Lord Caitanya was very strict, setting an example for others who would take up the life of renunciation. When Nityānanda Prabhu, Advaita Ācārya, Rāmānanda Rāya, and Sārvabhauma Bhaṭṭācārya—all beloved associates of Lord Caitanya—requested Him to see the king, He told them, "I'll leave Puri and go to Alalanatha, or somewhere else. I will not remain here. You can remain here with him. But I will not." This is how strongly He felt about avoiding the association of men involved in money and power.

Disappointed, Prataparudra was ready to renounce the world himself. If Lord Caitanya would not see him because of his royal position, then why not give it up? Sārvabhauma Bhaṭṭācarya, Rāmānanda Rāya, and the others told Lord Caitanya of the king's determination, and Lord Caitanya was pleased. Still, He stood by His vow of renunciation and again asserted that He would avoid the king, despite the king's devotion.

Nityānanda Prabhu then suggested that Lord Caitanya send the king a piece of His outer garment to appease him. Lord Caitanya did so, and Prataparudra worshiped that garment as if it were Lord Caitanya Himself.

Ultimately, the great devotee Rāmānanda Rāya interceded on the king's behalf, and by his prodding, Lord Caitanya agreed to see the king's son. After all, Lord Caitanya reasoned, "a son is one's own self born again," as the saying goes. And the young prince was naturally not as ensconced in worldly matters as his father. So Lord Caitanya's associates brought the boy to Him.

The prince was dark-hued and handsome, reminding Lord Caitanya of Kṛṣṇa Himself. Lord Caitanya showed him special mercy. Upon seeing the boy, Mahāprabhu embraced him, and the young prince swooned in ecstatic love for Kṛṣṇa. Later, he went to his father, Prataparudra, who naturally embraced his son as well and received that same intense love.

Feeling Lord Caitanya's ecstatic love for Kṛṣṇa, the king now wanted to be in Mahāprabhu's presence more than ever. Sārvabhauma then devised a plan: The Rathayātrā festival would soon be held in Puri, and in spiritual bliss Mahāprabhu would no doubt dance like a madman before the cart of Lord Jagannātha. After a while, Lord Caitanya would want to rest and would retire to a nearby garden. At that point, the king could, in the dress of a commoner, approach the Lord while reciting intimate passages from the *Śrīmad-Bhāgavatam,* Tenth Canto. These sweet verses never failed to move Lord Caitanya into ecstatic trance. He would then embrace the king under the assumption that he was a simple Vaiṣṇava.

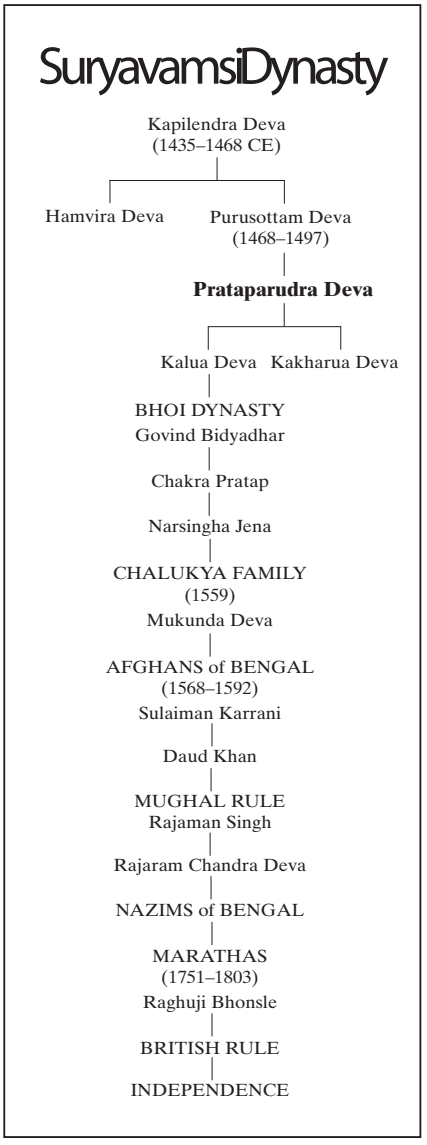
The day of the festival finally came, and it was marked by the king's humble act of sweeping the road before Lord Jagannātha. When Mahāprabhu saw this, He was inclined to the king more than ever, and He bore this in mind as He ecstatically sang and danced before the majestic cart. At one point, His mystic reverie reaching a crescendo, He nearly passed out. By His divine arrangement He allowed Prataparudra to be right at His side to catch Him in his arms. The touch of the king, however, restored Mahāprabhu to His senses, and He chided Himself for having touched a worldly person. The *Caitanya-caritāmṛta* tells us something deeper: Lord Caitanya inwardly relished His association with the king but needed to set an example for others in the renounced order of life.

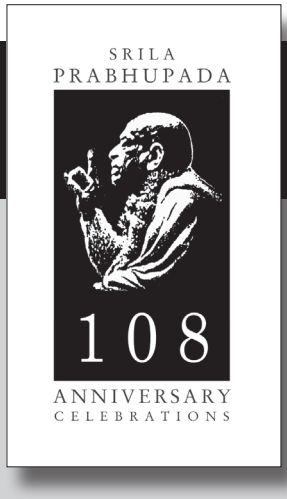
Sārvabhauma's plan, too, was enacted later on in the festival, and the king indeed received the embrace of Lord Caitanya.

It is said that Prataparudra turned over the kingdom to his son even while Śrī Caitanya Mahāprabhu was present in this world. Soon after Lord Caitanya's passing, he was so grief-stricken that he left Puri. According to the *Bhakti-ratnākara* (3.217–221), "When the king heard that Lord Caitanya had departed, he fell to the ground and lamented. Hitting his head again and again, he fell unconscious, and only the company of Rāmānanda Rāya kept him alive. The king was unable to bear the absence of Lord Caitanya, and so he left Puri, staying elsewhere for the rest of his days."

Historian N. N. Vasu writes in his *Archeological Report of Mayurbhanj* that Maharaja Prataparudra started for Vṛndāvana but didn't make it there. While en route, he passed away in the village of Ramachandrapur in the Mayurbhanj district of Orissa. The name of the village was then changed to Pratappur in his honor, and it is known by that name today.

Satyarāja Dāsa, a disciple of Śrīla Prabhupāda, is a BTG associate editor. He has written over twenty books. He lives with his wife and daughter near New York City.





ŚRĪLA PRABHUPĀ

A Year of Expansion

by Lokanāth Swami

Lord Caitanya predicted that the holy name of the Lord would reach every town and village. Although we still have a long way to go, the latest developments in ISKCON's efforts to fulfill that prophecy are very encouraging. Since the last issue of BTG, ISKCON has established its mission in the 160th country on the planet. Over four million publications were distributed during 2004, and according to *Newsweek* magazine, Hare Kṛṣṇa is the fastest growing religion in the former Soviet Union.

During his lifetime, Śrīla Prabhupāda expressed satisfaction with the expansion of the Kṛṣṇa consciousness movement. He did not take ISKCON's growth as his personal doing, but he saw it as the grace of Lord Caitanya and Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura. He would often state how wonderful it was that Kṛṣṇa consciousness was spreading.

Once, Prabhupāda was sitting in his garden in Vṛndāvana, talking with a British disciple, who said that he was a great-grandson of Lord Macauley, a leader during the British occupation of India. Prabhupāda quoted the imperialistic slogan "The sun never sets on the British empire" and applied it to his Kṛṣṇa consciousness movement. He said that practically no materialistic industrialist could have as many branches as he had in ISKCON. Even if he were to stay only three days in each one of his temples, he would not have time in the year to do it. Prabhupāda made such transcendental boasts to show people that Kṛṣṇa consciousness was no trifle.

Jokingly Prabhupāda told the British disciple that he wondered, "If the sun never sets on the British empire, why does it never rise in London?"

Saṅkīrtana Empire

Empires have come and gone, and yet another empire of an entirely different nature, the Hare Kṛṣṇa movement—Caitanya Mahāprabhu's *saṅkīrtana* empire—is coming onto the scene. It has been predicted that the golden age currently being ushered in will last for ten thousand years. The world will always remember that this empire was single-handedly started by Śrīla Prabhupāda, an elderly gentleman with an initial investment of only five dollars.

Unlike the spreading of mundane empires, the spreading of Caitanya Mahāprabhu's *saṅkīrtana* empire is and will be free from the dualities of material existence. It is simply out of this world. There is no conqueror and conquered, no master and slave, no victor and loser. It is simply a transcendental, joyful process where the equality and eternality of souls is propagated and established, where everyone feels the joy of freedom from the bonds of the three modes of material nature and the shackles of national identities. *Paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam*: "All victory to the congregational chanting of the holy names of Śrī Kṛṣṇa!"

All this has been accomplished in a short forty years. As we are nearing completion of the 108th anniversary of Śrīla Prabhupāda's appearance, there are a couple of more anniversaries at our doorstep.

Anniversaries to Come

Śrīla Prabhupāda departed for America in 1965. So this year is the fortieth anniversary of that eventful year when he ventured overseas to inaugurate his global mission.

In 1966 Prabhupāda incorporated his International Society for Krishna Consciousness. Coincidently, 2006—the fortieth anniversary of ISKCON's founding—is also the 500th anniversary of Caitanya Mahāprabhu's inauguration of the *saṅkīrtana* movement. After Caitanya Mahāprabhu accepted initiation from Īśvara Purī in Gaya, He returned to Māyāpur and met Lord Nityānanda for the first time. When these two Lords united, the congregational chanting of the holy name began. That was in the year 1506. These anniversary celebrations give us further opportunities and inspiration to accomplish more for the *saṅkīrtana* movement.

All around the world, devotees have been inspired by the 108 anniversary year to make extra efforts to please Śrīla Prabhupāda. We have witnessed the expansion of Prabhupāda's movement this year on many fronts worldwide. I've had the honor of being the global coordinator for the Śrīla Prabhupāda 108 Celebration. Along with the 108 Celebration team, I would like to express my appreciation and heartfelt thanks to all those

DA 108 CELEBRATION

souls who, with all their heart and strength, glorified the great soul Śrīla Prabhupāda. May he further shower his blessings upon them all!

I would also like to express my gratitude to Nāgarāja Dāsa, the editor of *Back to Godhead*. He enthusiastically dedicated space in the magazine for the Śrīla Prabhupāda 108 Celebration column for the entire year. This greatly helped the anniversary campaign.

Holy Name Celebrations

By the time this issue reaches your hands, devotees around the world will have celebrated Padayatra Week (June 5–11) and World Holy Name Day (June 12). Both events were dedicated to glorifying and broadcasting the holy name of the Lord.

> Glory to the *śrī-kṛṣṇa-saṅkīrtana,* which cleanses the heart of all the dust accumulated for years and extinguishes the fire of conditional life, of repeated birth and death. This *saṅkīrtana* movement is the prime benediction for humanity at large because it spreads the rays of the benediction moon. It is the life of all transcendental knowledge. It increases the ocean of transcendental bliss, and it enables us to fully taste the nectar for which we are always anxious.
>
> —Śrī Caitanya Mahāprabhu

The holy name was Śrīla Prabhupāda's greatest gift. Although nearly penniless, when he traveled overseas he carried a real treasure—the holy name of the Lord. And countless souls in 160 countries are becoming enriched by its wealth.

I end these 108 Celebration columns with Śrīla Prabhupāda's popular message: "Chant Hare Krishna and be happy."

Śrīla Prabhupāda introduces the chanting of Hare Kṛṣṇa in San Francisco during the late sixties.

EAD EVERYWHERE!

Yamarāja Dāsa

Our Eternal Purpose

There's something none of us can avoid doing, and our fulfillment comes by learning how to do it right.

by Jahnudvīpa Dāsa

TO THOROUGHLY understand something one must know its essence. In Sanskrit that essence is called dharma—the inseparable quality that makes a thing what it is. A stone's dharma is to be hard, water's is to be wet, fire's to be hot, sugar's to be sweet.

One might ask, What then is the dharma of the living entity? According to the Vedic scriptures our dharma is service. Because we souls, we particles of consciousness, are eternal parts of Kṛṣṇa, we are meant to serve Him. In our present state, where we exist separately from Kṛṣṇa, this service is expressed according to the body we exist in, but the tendency to serve shines through inevitably, in all circumstances.

We all have to serve someone or something. We serve our children, we serve society by paying taxes, we serve the boss at work, we serve our spouses. Service is an integral aspect of love. Without service, love is just empty words. A man might declare his love to a woman, but if he never does anything for her, if he never shows her his love by buying her flowers or looking after her when she is sick, what then is the value of his love? We serve the ones we love.

The urge to serve is so strong that people without loved ones get a canary or a little dog on which to lavish their service tendencies. They feed their pets, clean up after them, pay the veterinary bills. These are all symptoms of the loving service that is always evident in the living entity.

Selfish people who care for nothing and no one may assert that they feel no need to serve or care for anyone. But even they have to serve. They serve the urges of their bodies. They have to eat, they have to sleep. They serve their sexual desires. They serve their mind's demands for name and distinction. In all circumstances everyone is serving someone or something.

As with many Sanskrit words, "dhar-

In human life we have temporary duties in relation to our body and our eternal duty as pure souls in relationship to the Supreme.

• • •

ma" can have various meanings, depending on the context. For example, dharma can mean the codes of religion. The Vedic scriptures say that dharma in that sense is what separates human beings from animals.

And dharma can mean duty, also inextricably connected with human life. The Vedic scriptures describe types of dharma, or duty, in terms of our different bodies and their inherent abilities. There are specific dharmas for women, for men, for children, for old people, and for all the different types of people and social orders.

Temporary and Eternal Duties

So in human life we have temporary duties in relation to our body and our eternal duty as pure souls in relation to the Supreme. The Vedic scriptures prescribe duties in both these areas. In *Bhagavad-gītā* Lord Kṛṣṇa says that one who neglects to perform the dharma set down in the scriptures and instead acts whimsically cannot expect to be happy in either this life or the next.

"He who discards scriptural injunctions and acts according to his own whims attains neither perfection, nor happiness, nor the supreme destination." (Bg. 16.23)

"But ignorant and faithless persons who doubt the revealed scriptures do not attain God consciousness; they fall down. For the doubting soul there is happiness neither in this world nor in the next." (Bg. 4.40)

Following dharma as directed by the Vedic scriptures leads to happiness, welfare, and gradual promotion to increasingly advanced forms of life on higher planets. But neglect of designated duties creates a hellish existence for oneself and others. If one insists on breaking with the natural balance of life, one will gradually sink down to the most abominable life forms.

Some people think that the duties given to us by God are a nuisance, a hindrance to our enjoyment. But it is simply irrational to suggest that God wants us to suffer, that He is jealous of our enjoyment and therefore makes all these rules just to curb our pleasure. What kind of God would do that?

Kṛṣṇa wants us to become happy and satisfied, and therefore He has given directions for accomplishing exactly that. Any dispassionate observer must admit that as the modern culture has discarded the rules of God and invented its own rules for becoming happy, the result has been unhappiness. Modern civilization is turning the planet into a dump and making people miserable. Those are the unavoidable consequences of ignoring the rules and regulations established by God.

Finding Natural Happiness

We can achieve happiness only by acting in line with our real nature. Caitanya Mahāprabhu taught that the position of the soul is to be the eternal servant of Kṛṣṇa. So we have an eternal duty: direct service to Kṛṣṇa, the Supreme Personality of Godhead. We perform that service in the liberated state, when we're free of the need to exist in a physical body. That service entails allowing ourselves (the soul) to be enjoyed by Kṛṣṇa. When we no longer desire to enjoy selfishly, or separately from Kṛṣṇa, we serve Him unconditionally by performing all activities to please Him.

By such service we express our love for Kṛṣṇa. Such loving service is the eternal dharma of the soul, and it is without the hankering and lamentation that accompany so-called love in this world. We can taste this love even while in the material body, for such pure devotional service is without any tinge of material properties and is thus not dependent on whether the soul is situated in the material or spiritual world. In fact, when we serve Kṛṣṇa with body, mind, and words, we are considered liberated: "One who acts to serve Kṛṣṇa with his body, mind, intelligence, and words is a liberated person, even within this material world." (*Bhakti-rasāmṛta-sindhu* 1.2.187)

Chanting and Dharma

The method by which to become engaged in such service, which is inherent in the heart of all living entities, is simply to invoke that service by calling to Kṛṣṇa for it. That is done by chanting and meditating on the Hare Kṛṣṇa mantra: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

By chanting Kṛṣṇa's name we engage in our eternal dharma. Then our life becomes sublime, regardless of whether we're rich or poor, ugly or beautiful, clever or dull—in any material condition. As soon we call out to Kṛṣṇa we are carried to the transcendental plane. Regardless of religious or cultural affiliation, anyone can realize this truth. We simply have to add the chanting of Kṛṣṇa's name to our life. From that everything else will come. We will find the satisfaction we all hanker for. We will reach the highest goal of life.

Jahnudvīpa Dāsa joined ISKCON in 1982 and distributed books for several years. He has served in the North European branch of the Bhaktivedanta Book Trust and presently is a reporter with Radio Krishna in Copenhagen, Denmark. He lives in Māyāpur with his wife, Braja Sevakī Devī Dāsī.

Referred to as "the ripe fruit of the tree of Vedic literature," *Śrīmad-Bhāgavatam* is the most complete and authoritative exposition of Vedic knowledge. Five thousand years ago the great sage Kṛṣṇa Dvaipāyana Vyāsa composed this *purāṇa,* or history, to explain the essence of spiritual knowledge. Here we present *Śrīmad-Bhāgavatam* in serialized form, with the original Sanskrit text, transliteration, word meanings, translation, and purports by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, founder-*ācārya* of the International Society for Krishna Consciousness.

VĪRABHADRA WREAKS HAVOC

The ferocious being created by Lord Śiva attacks Dakṣa and his associates in the arena of sacrifice.

CANTO 4: CHAPTER 5

18 सर्व एवर्त्विजो दृष्ट्वा सदस्याः सदिवौकसः
तैरर्द्यमानाः सुभृशं ग्रावभिर्नैकधाद्रवन्

sarva evartvijo dṛṣṭvā
sadasyāḥ sa-divaukasaḥ
tair ardyamānāḥ subhṛśaṁ
grāvabhir naikadhādravan

sarve—all; *eva*—certainly; *ṛtvijaḥ*—the priests; *dṛṣṭvā*—after seeing; *sadasyāḥ*—all the members assembled in the sacrifice; *sa-divaukasaḥ*—along with the demigods; *taiḥ*—by those (stones); *ardyamānāḥ*—being disturbed; *su-bhṛśam*—very greatly; *grāvabhiḥ*—by stones; *na ekadhā*—in different directions; *adravan*—began to disperse.

There was a continuous shower of stones, and all the priests and other members assembled at the sacrifice were put into immense misery. For fear of their lives, they dispersed in different directions.

19 जुह्वतः स्रुवहस्तस्य श्मश्रूणि भगवान् भवः
भृगोर्लुलुञ्चे सदसि योऽहसच्छ्मश्रु दर्शयन्

juhvataḥ sruva-hastasya
śmaśrūṇi bhagavān bhavaḥ
bhṛgor luluñce sadasi
yo 'hasac chmaśru darśayan

juhvataḥ—offering sacrificial oblations; *sruva-hastasya*—with the sacrificial ladle in his hand; *śmaśrūṇi*—the mustache; *bhagavān*—the possessor of all opulences; *bhavaḥ*—Vīrabhadra; *bhṛgoḥ*—of Bhṛgu Muni; *luluñce*—tore out; *sadasi*—in the midst of the assembly; *yaḥ*—who (Bhṛgu Muni); *ahasat*—had smiled; *śmaśru*—his mustache; *darśayan*—showing.

Vīrabhadra tore off the mustache of Bhṛgu ❶, who was offering the sacrificial oblations with his hands in the fire.

20 भगस्य नेत्रे भगवान् पातितस्य रुषा भुवि
उज्जहार सदस्थोऽक्ष्णा यः शपन्तमसूसुचत्

bhagasya netre bhagavān
pātitasya ruṣā bhuvi

(1) Whose mustache did Vīrabhadra tear off?

ujjahāra sada-stho 'kṣṇā
yaḥ śapantam asūsucat

bhagasya—of Bhaga; *netre*—both eyes; *bhagavān*—Vīrabhadra; *pātitasya*—having been thrust; *ruṣā*—with great anger; *bhuvi*—on the ground; *ujjahāra*—plucked out; *sada-sthaḥ*—while situated in the assembly of the Viśvasṛks; *akṣṇā*—by the movement of his eyebrows; *yaḥ*—who (Bhaga); *śapantam*—(Dakṣa) who was cursing (Lord Śiva); *asūsucat*—encouraged.

Vīrabhadra immediately caught Bhaga, who had been moving his eyebrows during Bhṛgu's cursing of Lord Śiva ❷, and out of great anger thrust him to the ground and forcibly put out his eyes.

21 पूष्णो ह्यपातयद्दन्तान् कालिङ्गस्य यथा बलः
शप्यमाने गरिमणि योऽहसद्दर्शयन्दताः

pūṣṇo hy apātayad dantān
kāliṅgasya yathā balaḥ
śapyamāne garimaṇi
yo 'hasad darśayan dataḥ

pūṣṇaḥ—of Pūṣā; *hi*—since; *apātayat*—extracted; *dantān*—the teeth; *kāliṅgasya*—of the King of Kaliṅga; *yathā*—as; *balaḥ*—Baladeva; *śapyamāne*—while being cursed; *garimaṇi*—Lord Śiva; *yaḥ*—who (Pūṣā); *ahasat*—smiled; *darśayan*—showing; *dataḥ*—his teeth.

Just as Baladeva knocked out the teeth of Dantavakra, the King of Kaliṅga, during the gambling match at the marriage ceremony of Aniruddha, ❸ Vīrabhadra knocked out the teeth of both Dakṣa, who had shown them while cursing Lord Śiva, and Pūṣā, who by smiling sympathetically had also shown his teeth.

PURPORT: Here a reference is made to the marriage of Aniruddha, a grandson of Lord Kṛṣṇa's. He kidnapped the daughter of Dantavakra, and thereafter he was arrested. Just as he was to be punished for the kidnapping, the soldiers from Dvārakā arrived, headed by Balarāma, and a fight ensued amongst the *kṣatriyas*. This sort of fight was very common, especially during marriage ceremonies, when everyone was in a challenging spirit. In that challenging spirit, a fight was sure to occur, and in such fights there was commonly killing and misfortune. After finishing such fighting, the parties would come to a compromise, and everything would be settled.

This Dakṣa *yajña* was similar to such events. Now all of them—Dakṣa and the demigods Bhaga and Pūṣā and Bhṛgu Muni—were punished by the soldiers of Lord Śiva, but later everything would come to a peaceful end. So this spirit of fighting between one another was not exactly inimical. ❹ Because everyone was so powerful and wanted to show his strength by Vedic mantra or mystic power, all these fighting skills were very elaborately exhibited by the different parties at the Dakṣa *yajña*.

(2) Why did Vīrabhadra put out Bhaga's eyes?
(3) Whose teeth did Vīrabhadra knock out, and why?
(4) Why were various fighting skills exhibited at Dakṣa's sacrifice?

22 आक्रम्योरसि दक्षस्य शितधारेण हेतिना
छिन्दन्नपि तदुद्धर्तुं नाशक्नोत् त्र्यम्बकस्तदा

ākramyorasi dakṣasya
śita-dhāreṇa hetinā
chindann api tad uddhartuṁ
nāśaknot tryambakas tadā

ākramya—having sat; *urasi*—on the chest; *dakṣasya*—of Dakṣa; *śita-dhāreṇa*—having a sharp blade; *hetinā*—with a weapon; *chindan*—cutting; *api*—even though; *tat*—that (head); *uddhartum*—to separate; *na aśaknot*—was not able; tri-*ambakaḥ*—Vīrabhadra (who had three eyes); *tadā*—after this.

Then Vīrabhadra, the giantlike personality, sat on the chest of Dakṣa and tried to separate his head from his body with sharp weapons, but was unsuccessful.

23 शस्त्रैरस्त्रान्वितैरेवमनिर्भिन्नत्वचं हराः
विस्मयं परमापन्नो दध्यौ पशुपतिश्चिरम्

śastrair astrānvitair evam
anirbhinna-tvacaṁ haraḥ
vismayaṁ param āpanno
dadhyau paśupatiś ciram

śastraiḥ—with weapons; *astra-anvitaiḥ*—with hymns (mantras); *evam*—thus; *anirbhinna*—not being cut; *tvacam*—the skin; *haraḥ*—Vīrabhadra; *vismayam*—bewilderment; *param*—greatest; *āpannaḥ*—was struck with; *dadhyau*—thought; *paśupatiḥ*—Vīrabhadra; *ciram*—for a long time.

He tried to cut the head of Dakṣa with hymns as well as weapons, but still it was hard to cut even the surface of the skin of Dakṣa's head. Thus Vīrabhadra was exceedingly bewildered.

24 दृष्ट्वा संज्ञपनं योगं पशूनां स पतिर्मखे
यजमानपशोः कस्य कायात्तेनाहरच्छिरः

dṛṣṭvā saṁjñapanaṁ yogaṁ
paśūnāṁ sa patir makhe
yajamāna-paśoḥ kasya
kāyāt tenāharac chiraḥ

dṛṣṭvā—having seen; *saṁjñapanam*—for the killing of the animals in the sacrifice; *yogam*—the device; *paśūnām*—of the animals; *saḥ*—he (Vīrabhadra); *patiḥ*—the lord; *makhe*—in the sacrifice; *yajamāna-paśoḥ*—who was an animal in the form of the chief of the sacrifice; *kasya*—of Dakṣa; *kāyāt*—from the body; *tena*—by that (device); *aharat*—severed; *śiraḥ*—his head.

Then Vīrabhadra saw the wooden device in the sacrificial arena by which the animals were to have been killed. ❺ He took the opportunity of this facility to behead Dakṣa.

PURPORT: In this connection it is to be noted that the device used for killing animals in the sacrifice was not designed to facilitate eating their flesh. The killing was specifically intended to give a new life to the sacrificed animal by the power of Vedic mantra. ❻ The animals were sacrificed to test the strength of Vedic mantras; *yajñas* were performed as a test of the mantra. Even in the modern age, tests are executed on animal bodies in the physiology laboratory. Similarly, whether or not the *brāhmaṇas* were uttering the Vedic hymns correctly was tested by sacrifice in the arena. On the whole, the animals thus sacrificed were not at all the losers. Some old animals would be sacrificed, but in exchange for their old bodies they received other, new bodies. That was the test of Vedic mantras. Vīrabhadra, instead of sacrificing animals with the wooden device, immediately beheaded Dakṣa, to the astonishment of everyone.

25 साधुवादस्तदा तेषां कर्म तत्तस्य पश्यताम्
भूतप्रेतपिशाचानामन्येषां तद्विपर्ययाः

sādhu-vādas tadā teṣāṁ
karma tat tasya paśyatām
bhūta-preta-piśācānām
anyeṣāṁ tad-viparyayaḥ

sādhu-vādaḥ—joyful exclamation; *tadā*—at that time; *teṣām*—of those (followers of Lord Śiva); *karma*—action; *tat*—that; *tasya*—of him (Vīrabhadra); *paśyatām*—seeing; *bhūta-preta-piśācānām*—of the *bhūtas* (ghosts), *pretas,* and *piśācas; anyeṣām*—of the others (in the party of Dakṣa); *tat-viparyayaḥ*—the opposite of that (an exclamation of grief).

Upon seeing the action of Vīrabhadra, the party of Lord Śiva was pleased and cried out joyfully, and all the bhūtas, ghosts, and demons that had come made a tumultuous sound. On the other hand, the brāhmaṇas in charge of the sacrifice cried out in grief at the death of Dakṣa.

26 जुहावैतच्छिरस्तस्मिन्दक्षिणाग्नावमर्षिताः
तद्देवयजनं दग्ध्वा प्रातिष्ठद् गुह्यकालयम्

juhāvaitac chiras tasmin
dakṣiṇāgnāv amarṣitaḥ
tad-deva-yajanaṁ dagdhvā
prātiṣṭhad guhyakālayam

juhāva—sacrificed as an oblation; *etat*—that; *śiraḥ*—head; *tasmin*—in that; *dakṣiṇa-agnau*—in the sacrificial fire on the southern side; *amarṣitaḥ*—Vīrabhadra, being greatly angry; *tat*—of Dakṣa; *deva-yajanam*—the arrangements for the sacrifice to the demigods; *dagdhvā*—having set fire; *prātiṣṭhat*—departed; *guhyaka-ālayam*—to the abode of the Guhyakas (Kailāsa).

Vīrabhadra then took the head and with great anger threw it into the southern side of the sacrificial fire, offering it as an oblation ❼. In this way the followers of Lord Śiva devastated all the arrangements for sacrifice. After setting fire to the whole arena, they departed for their master's abode, Kailāsa.

CANTO 4: CHAPTER 6

मैत्रेय उवाच

1 अथ देवगणाः सर्वे रुद्रानीकैः पराजिताः
शूलपट्टिशनिस्त्रिंशगदापरिघमुद्गरैः

2 संछिन्नभिन्नसर्वाङ्गाः सर्त्विक्सभ्या भयाकुलाः
स्वयम्भुवे नमस्कृत्य कात्स्न्र्येनैतन्न्यवेदयन्

maitreya uvāca
atha deva-gaṇāḥ sarve
rudrānīkaiḥ parājitāḥ

(5) What did Vīrabhadra use to behead Dakṣa?
(6) Why were animals sacrificed in Vedic sacrifices?
(7) What did Vīrabhadra do with Dakṣa's head?

śūla-paṭṭiśa-nistriṁśa-
gadā-parigha-mudgaraiḥ

sañchinna-bhinna-sarvāìgāḥ
sartvik-sabhyā bhayākulāḥ
svayambhuve namaskṛtya
kārtsnyenaitan nyavedayan

maitreyaḥ uvāca—Maitreya said; *atha*—after this; *deva-gaṇāḥ*—the demigods; *sarve*—all; *rudra-anīkaiḥ*—by the soldiers of Lord Śiva; *parājitāḥ*—having been defeated; *śūla*—trident; *paṭṭiśa*—a sharp-edged spear; *nistriṁśa*—a sword; *gadā*—mace; *parigha*—an iron bludgeon; *mudgaraiḥ*—a hammerlike weapon; *sañchinna-bhinna-sarva-aṅgāḥ*—all the limbs wounded; *sa-ṛtvik-sabhyāḥ*—with all the priests and members of the sacrificial assembly; *bhaya-ākulāḥ*—with great fear; *svayambhuve*—unto Lord Brahmā; *nam-askṛtya*—after offering obeisances; *kārtsnyena*—in detail; *etat*—the events of Dakṣa's sacrifice; *nyavedayan*—reported.

All the priests and other members of the sacrificial assembly and all the demigods, having been defeated by the soldiers of Lord Śiva and injured by weapons like tridents and swords, approached Lord Brahmā with great fear❽. After offering him obeisances, they began to speak in detail of all the events which had taken place.

3 उपलभ्य पुरैवैतद्भगवानब्जसम्भवः
नारायणश्च विश्वात्मा न कस्याध्वरमीयतुः

upalabhya puraivaitad
bhagavān abja-sambhavaḥ
nārāyaṇaś ca viśvātmā
na kasyādhvaram īyatuḥ

upalabhya—knowing; *purā*—beforehand; *eva*—certainly; *etat*—all these events of Dakṣa's sacrifice; *bhagavān*—the possessor of all opulences; *abja-sambhavaḥ*—born from a lotus flower (Lord Brahmā); *nārāyaṇaḥ*—Nārāyaṇa; *ca*—and; *viśva-ātmā*—the Supersoul of the entire universe; *na*—not; *kasya*—of Dakṣa; *adhvaram*—to the sacrifice; *īyatuḥ*—did go.

Both Lord Brahmā and Viṣṇu had already known that such events would occur in the sacrificial arena of Dakṣa, and knowing beforehand, they did not go to the sacrifice❾.

PURPORT: As stated in *Bhagavad-gītā* (7.26), *vedāhaṁ samatītāni vartamānāni cārjuna.* The Lord says, "I know everything that has happened in the past and is going to happen in the future." Lord Viṣṇu is omniscient, and He therefore knew what would happen at Dakṣa's sacrificial arena. For this reason neither Nārāyaṇa nor Lord Brahmā attended the great sacrifice performed by Dakṣa.

4 तदाकर्ण्य विभुः प्राह तेजीयसि कृतागसि
क्षेमाय तत्र सा भूयान्न प्रायेण बुभूषताम्

tad ākarṇya vibhuḥ prāha
tejīyasi kṛtāgasi
kṣemāya tatra sā bhūyān
na prāyeṇa bubhūṣatām

tat—the events related by the demigods and the others; *ākarṇya*—after hearing; *vibhuḥ*—Lord Brahmā; *prāha*—replied; *tejīyasi*—a great personality; *kṛta-āgasi*—has been offended; *kṣemāya*—for your happiness; *tatra*—in that way; *sā*—that; *bhūyāt na*—is not conducive; *prāyeṇa*—generally; *bubhūṣatām*—desire to exist.

When Lord Brahmā heard everything from the demigods and the members who had attended the sacrifice, he replied: You cannot be happy in executing a sacrifice if you blaspheme a great personality and thereby offend his lotus feet. You cannot have happiness in that way.

PURPORT: Lord Brahmā explained to the demigods that although Dakṣa wanted to enjoy the results of fruitive sacrificial activities, it is not possible to enjoy when one offends a great personality like Lord Śiva.❿ It was good for Dakṣa to have died in the fight because if he had lived he would have committed such offenses at the lotus feet of great personalities again and again. According to Manu's law, when a person commits murder, punishment is beneficial for him because if he is not killed he might commit more and more murders and therefore be entangled in his future lives for having killed so many persons.⓫ Therefore the king's punishment of a murderer is appropriate. lf those who are extremely offensive are killed by the grace of the Lord, that is good for them. In other words, Lord Brahmā explained to the demigods that it was good for Dakṣa to have been killed.

[*continued in the next issue*]

(8) What did the members of Dakṣa's assembly do after their defeat?
(9) Why did Lord Brahmā and Lord Viṣṇu not attend Dakṣa's sacrifice?
(10) Why was it good that Dakṣa died in the fight?
(11) Why is death the appropriate punishment for a murderer?

"Cultivating Kṛṣṇa consciousness in Vṛndāvana is the best means of being liberated from material bondage, for in Vṛndāvana one can automatically meditate upon Kṛṣṇa."

—Śrīla Prabhupāda, *Śrīmad-Bhāgavatam* 9.19.19, Purport

Vrindavan Institute For Higher Education

VTE* BHAKTI-ŚĀSTRĪ COURSE

In-depth study of *Bhagavad-gītā As It Is, Śrī Īśopaniṣad, The Nectar of Devotion,* and *The Nectar of Instruction.* (Śrīla Prabhupāda wanted all ISKCON second-initiated *brāhmaṇas* to be Bhakti Śāstrīs.)

Date: July 3–October 20, 2005. **Requirements:** Good *sādhana,* willingness to study and do some service, a proficiency in English, and a recommendation from a senior devotee who knows you well. **Fees:**** 7,500 Rupees (approximately $170). This does not include room, *prasādam,* and Kārttika VIHE courses. **To register:** Write to vihe@pamho.net. **Teachers:** Kūrma Rūpa Dāsa (*The Nectar of Instruction*), Prabhupāda Dāsa (*Bhagavad-gītā,* Chapters 7–18), Ādi Puruṣa Dāsa (*Bhagavad-gītā,* Chapters 1–6), Braja Bihārī Dāsa (*The Nectar of Devotion*), Praśānta Devī Dāsī (*Śrī Īśopaniṣad*).

VTE BHAKTIVAIBHAVA COURSE

Study of the first six cantos of the *Śrīmad-Bhāgavatam.*

Dates: July 31–October 19, 2005, for the fourth and last year of the course (Cantos 5 & 6). December 2, 2005–March 15, 2006, for the first year (Cantos 1 & 2). **Requirements:** Good *sādhana,* brahminical tendencies, Bhakti Śāstrī diploma (or its equivalent in special cases), a proficiency in English, and a recommendation from a senior devotee who knows you well. **Fees:**** 10,000 Rupees (approximately $230). This does not include room, *prasādam,* and Kārttika VIHE courses. **To register:** Write to vihe@pamho.net. **Teachers:** Bhūrijana Dāsa (Cantos 5 & 6), Nārāyaṇī Devī Dāsī (Cantos 1 & 2), Braja Bihārī Dāsa, Saṅkīrtana Dāsa, Madana Gopāla Dāsa, Praśānta Devī Dāsī, Ādi Puruṣa Dāsa. ("Listener" category is available, for which the fee is Rs. 4,000 and a Bhakti Śāstrī diploma is not required.)

VIHE KĀRTTIKA SEMESTER

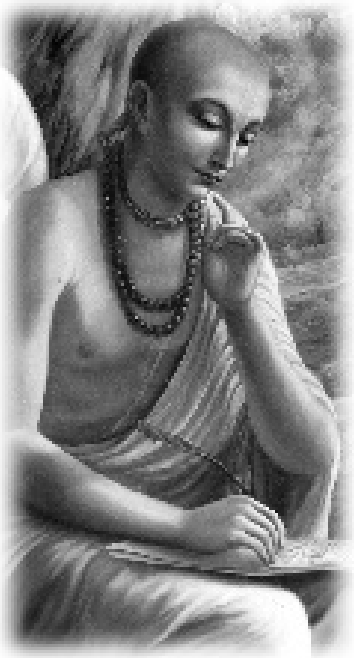
Dates: October 17–November 18, 2005. **Speakers and topics:** Bhūrijana Dāsa, *The Mind and Kṛṣṇa's Holy Name;* Braja Bihārī Dāsa, *VTE Teacher Training Course One;* Devāmṛta Dāsa, *Caitanya-caritāmṛta (Hindi);* Draviḍa Dāsa, *Lalitā Devī Smaraṇa* (outdoors at Unchagaon); Drutakarmā Dāsa, *Cosmology in Śrīmad-Bhāgavatam;* Hari Veṇu Dāsa, *Sanskrit for Beginners;* Labaṅgalatikā Devī Dāsī, *Making Friends with the Cow;* Mādhavendra Purī Dāsa, *Daśa Mūla, The Ten Truths of the Vedas;* Mukunda Datta Dāsa, *The Glories of Bilvamaṅgala Ṭhākura;* Praśānta Devī Dāsī, *Bhadram Te, The Invocation to Śrīmad-Bhāgavatam;* Ravīndra Svarūpa Dāsa, (Topic to be announced); Saṅkīrtana Dāsa, *Creation and Planetary Systems;* Siddhi-lālasā Devī Dāsī, *Mādhurya Kadambinī;* Tṛṇād-api-sunīcena Dāsa, *Hatha Yoga for Men;* Vakreśvarī Devī Dāsī, *The Nectar of Devotion* (Russian); Vedavyāsapriya Swami, *Śrī Brahma-saṁhitā.*

FOR DETAILED INFORMATION: E-mail: vihe@pamho.net; website: http://vihe.org; mail: VIHE c/o Krishna Balaram Mandir, Bhaktivedanta Swami Marg, Raman Reti, Vrindavan, Mathura Dist., 281 124, U. P., India; phone: +91 (0565) 2540238 or 2540228

---

*Both the Bhakti Śāstrī course and the Bhakti Vaibhava course were developed by Vaisnava Training and Education.

**Some scholarships are available for active preachers without financial means. Inquire.



Rupa Gosvāmī's *Govardhanāṣṭaka*

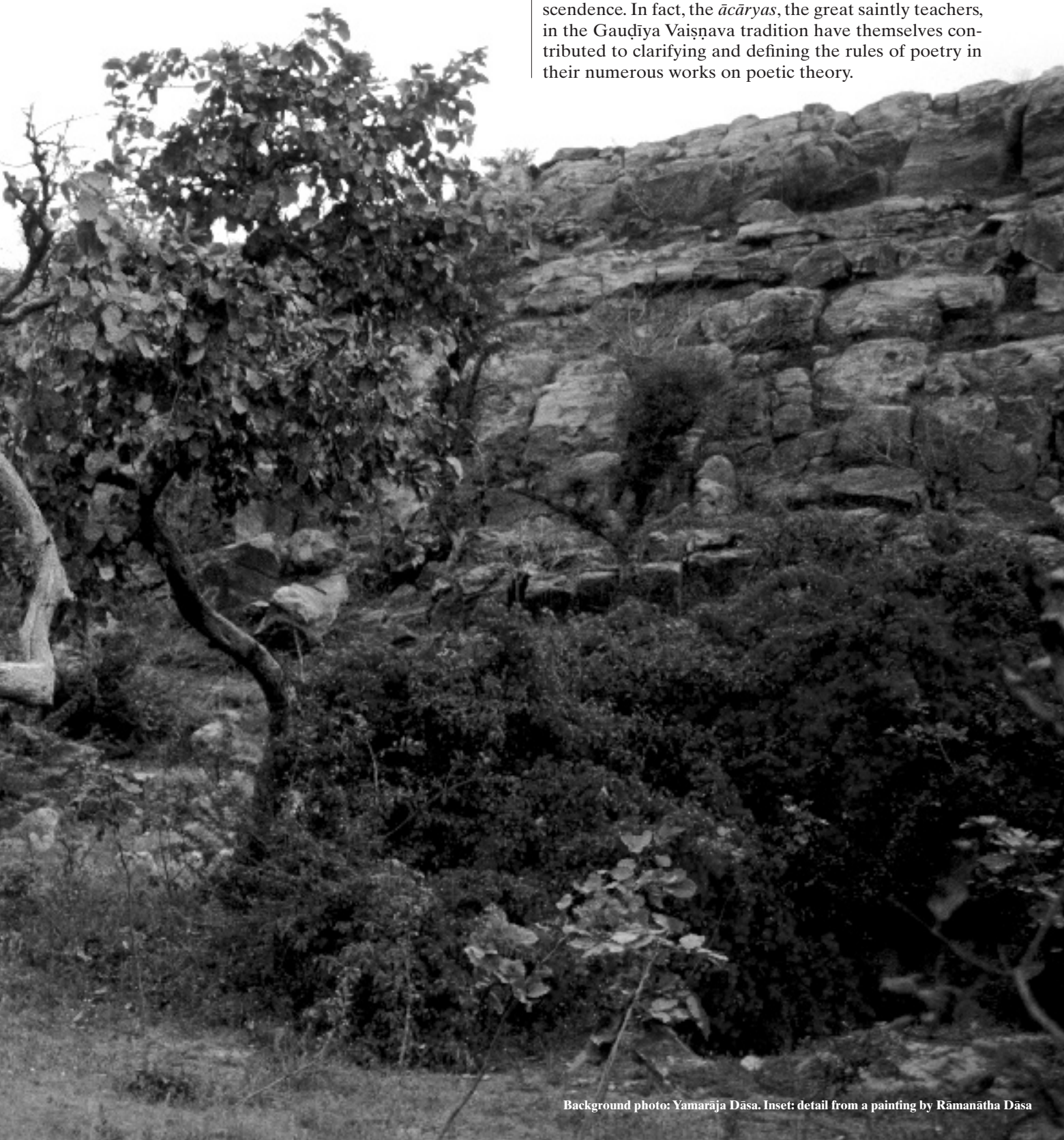
POETIC PRAISE OF A HOLY HILL

A leading disciple of Lord Caitanya uses traditional rules of Sanskrit poetry to create artistic beauty.

by Dvija-maṇi Dāsa

RULES ARE MEANT to be broken, so they say. The truth of this statement manifests itself most clearly in the arts. But the great twentieth-century American poet T. S. Elliot warned, "It's not wise to violate rules until you know how to observe them." In the world of modern poetry, there is a strong trend to break all ties with tradition, to break all the rules, in a search for free expression. After all, are not the rules of poetry simply the inventions of other writers who were living in times and places different from our own? Perhaps not.

Who was the first poet? With whom do these traditional guidelines originate? If God is the source of everything, as He must logically be, then He is also the source of poetry. If one could find the guidelines of poetic aesthetics coming from the Supreme Lord Himself, that would be a model worth following. The poets of the Vaiṣṇava tradition know this well. They have followed the rules and guidelines of poetry coming down in an ancient tradition that traces all the way back to the *Agni Purāṇa*, a part of the sacred Vedic literature, revealed from transcendence. In fact, the *ācāryas*, the great saintly teachers, in the Gauḍīya Vaiṣṇava tradition have themselves contributed to clarifying and defining the rules of poetry in their numerous works on poetic theory.



Background photo: Yamarāja Dāsa. Inset: detail from a painting by Rāmanātha Dāsa

Govardhana Śilā, ISKCON San Diego

And yet these great Vaiṣṇava poets knew how and when to bend the rules of poetry—the very rules they promoted—to increase the wonderful sweetness of their glorification of the Supreme Personality of Godhead, Kṛṣṇa. Rūpa Gosvāmī's *Prathama Govardhanāṣṭaka* provides us with a choice example of his poetic genius. This poem takes the form of a prayer to Mount Govardhana, the divine mountain Kṛṣṇa lifted with His own hand to protect the inhabitants of His village from a torrential storm sent by the *deva* Indra, as the pastime is detailed in the *Śrīmad-Bhāgavatam*. But, in light of the advice of T. S. Elliot, let us begin by examining through some select verses from his poem how Rūpa Gosvāmī uses traditional rules of poetry to create artistic beauty, before we go on to see how he bends these rules to enhance this beauty even further.

While *Prathama Govardhanāṣṭaka* —literally "the first of the [two] eight-stanza poems about Govardhana"—is a descriptive name of Rūpa's composition, the poem has also another name, a proper title: *Matta-Mayūra* ("The Maddened Peacocks"). These peacocks make their appearance in the first stanza of the poem:

govindāsyot-taṁsita-vaṁśī-kvaṇitodyal-
lāsyotkaṇṭhā-matta-mayūra-vraja-vīta
rādhā-kuṇḍot-tuṅga-taraṅgāṅku ritāṅga
praty-āśāṁ me tvaṁ kuru govardhana pūrṇām

"O you who are covered by a flock of peacocks maddened by the desire to dance arising by the sound of that flute which is decorated by the mouth of Govinda! O you whose limbs are sprouting because of being irrigated by the swelling waves of Rādhā-kuṇḍa! O Govardhana, please fulfill my desire."

Rūpa Gosvāmī's keen wit is revealed here, as *matta-mayūra* is also the name of a standard poetic meter in Sanskrit literature, the very meter in which this poem is written. The meter is so named because its rhythm evokes in the mind the image of a peacock strutting his stuff: four long syllables, a pause, then the pattern long, short, short, long, long, short, short, long, long.

Rūpa Gosvāmī shows in this poem his strict adherence to the sacred scriptures, the *Bhāgavata Purāṇa* (*Śrīmad-Bhāgavatam*) in particular, for the content of the poem as well as for its form. In the *Bhāgavata* (10.21.18), the *gopīs,* the cowherd damsels of Vṛndāvana, praise Govardhana, saying, "Ah! This mountain, ladies, is the best servant of Hari, for it experiences rapture by the touch of the feet of Balarāma and Kṛṣṇa and because it extends its respect to Them, along with Their cows and companions, with its water for drinking, its fine grasses, its caves, and its edible roots."

This stanza of the *Bhāgavata* becomes the source of Rūpa's description in the first three stanzas of his poem. After mentioning the sprouting grasses and the water of Rādhā-kuṇḍa in the first stanza, he goes on to refer directly to this very glorification by the *gopīs* in his second stanza.

yasyotkarṣād vismita-dhībhir vraja-devī-
vṛndair varyaṁ varṇitam āste hari-dāsyam
citrair yuñjan sa dyuti-puñjair akhilāśāṁ
praty-āśāṁ me tvaṁ kuru govardhana pūrṇām

"You are he whose service to Hari is described as being the best by all the goddesses of Vraja, their minds amazed by your excellence. You imbue every direction with many varieties of splendor. O Govardhana, please fulfill my desire."

While examples can be found even in these first lines, Rūpa Gosvāmī shows in the fourth and fifth stanzas that he is well conversant and skillful in the standards of poetic ornamentation of sound (*śabdālaṅkāra*). While further describing the beauty of Mount Govardhana in the fourth stanza, Rūpa Gosvāmī employs *anuprāsa*, alliteration, a number of times, giving the stanza a pleasing sound.

śaśvad-viśvā-laṅkaraṇālaṅkṛti-medhyaiḥ
premṇā dhautair dhātubhir uddīpita-sāno
nityākrandat-kandara veṇu-dhvani-harṣāt
pratyāśāṁ me tvam kuru govardhana pūrṇām

"O you whose peeks are illuminated with minerals that are purified by always ornamenting the ornament of the universe and that are washed with pure love! O you

whose caves are ever resounding because of exhilaration in the form of the sound of a flute. O Govardhana, please fulfill my desire."

Here he also exemplifies the *sabdālaṅkara* called *śleṣa*, a pun or double meaning. The term *medhya* used at the end of the first line most commonly means "purified." Since Kṛṣṇa is the source of all purity, anything used in His service and thus coming in contact with Him is automatically purified. The minerals atop Govardhana's peaks become purified by being used as ornaments on the body of the Lord, who is Himself the ornament of the universe. But the *ācārya* Baladeva Vidyābhūṣaṇa, commenting on this stanza, notes that the term *medhya* can also be analyzed grammatically to mean "fit to be used for." Although things become purified by being used in the service of the Supreme Personality of Godhead, Kṛṣṇa, some things are simply not appropriate to offer to Kṛṣṇa in the first place. One should not, for example, think that meat can become pure and suitable to eat by offering it to Kṛṣṇa, for Kṛṣṇa will not accept such an offering. But Mount Govardhana is naturally pure and its minerals are perfectly suitable for decorating Kṛṣṇa's body.

In the next stanza, Rūpa Gosvāmī twice employs a difficult, but beautiful, *śabdālaṅkāra* known as *yamaka*. In a *yamaka*, a complete sequence of syllables is repeated in exact form, without simply repeating the same word.

prājyā rājir yasya virājaty upalānāṁ
kṛṣṇenāsau santatam adhyāsita-madhyā
so 'yaṁ bandhur bandhura-dharmā surabhīṇāṁ
pratyāśāṁ me tvam kuru govardhana pūrṇām

"You are the charming-natured friend of the *surabhi* cows, whose great row of rocks, in the midst of which Kṛṣṇa always resides, is brightly radiant. O Govardhana, please fulfill my desire."

Here, in the second line, the sequence of sounds *ta-ma-dhyā* repeats exactly, though in different parts of different words. The first instance begins with the *-tam* of the word *satatam*; the second, with the *-ta* of the word *adhyāsita*. Similarly, in the third line, the sound *bandhur* is repeated, but in two distinct words.

After these poetic descriptions of the beauty of Mount Govardhana, in three stanzas Rūpa Gosvāmī glorifies the pastimes associated with Mount Govardhana. While these stanzas contain relatively fewer *śabdālaṅkāras*, ornaments of sound, they abound in the other type of poetic embellishments: *arthālaṅkāras*, ornaments of meaning.

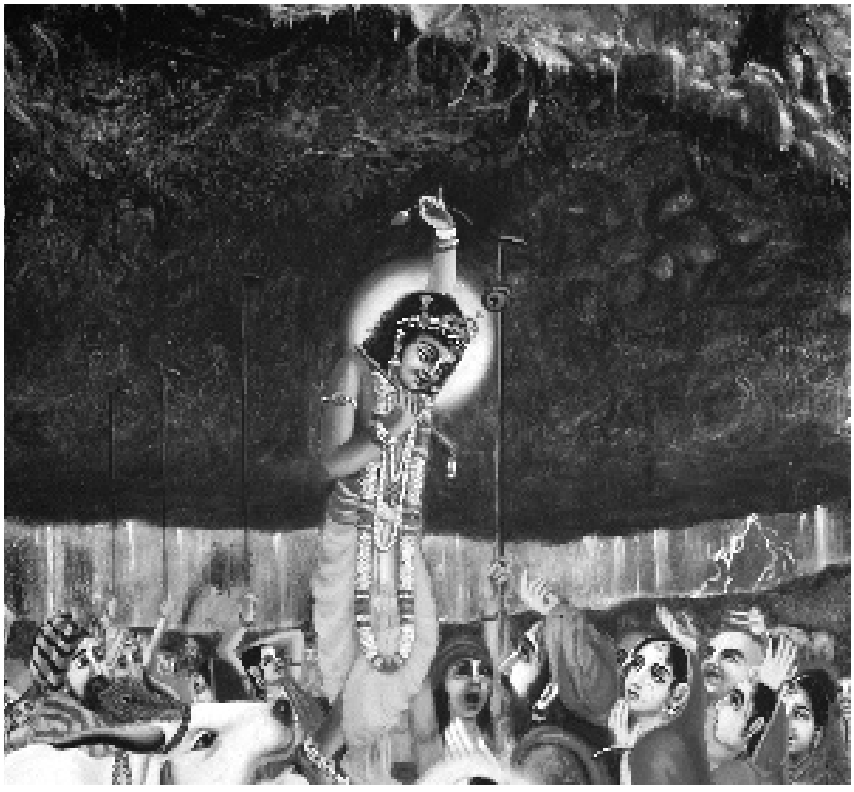
The sixth stanza describes the pastime of Kṛṣṇa's lifting Govardhana.

nirdhunvānaḥ saṁhṛti-hetuṁ ghana-vṛndaṁ
jitvā jambhā-rātim asaṁbhāvita-bādham
svānāṁ vairaṁ yaḥ kila niryāpitavān saḥ
pratyāśāṁ me tvam kuru govardhana pūrṇām

"You are the one who, defeating the unstoppable Indra, Jambha's foe, by warding off the mass of clouds which bring about universal destruction, have thus verily cast out his enmity towards your kin. O Govardhana, please fulfill my desire."

In this stanza we have the ornament known as *viśeṣokti*, wherein a cause is mentioned but the effect does not correspond. Indra, here referred to as the slayer of the demon Jambha, is said to be impossible to oppose, *asambhāvita-bāḍham*. Yet Rūpa describes how just the opposite result manifested when Indra came into conflict with Mount Govardhana. Indra was defeated by Govardhana, who checked the clouds of universal devastation that were sent to destroy the land of Vraja.

But how can the unstoppable Indra be stopped? Rūpa Gosvāmī does not tell us this directly, but allows the suggestive power of poetic language to impress the point on our minds even more deeply. Indra may be said to be unstoppable, but as he is a finite living entity this claim must be understood as only relatively true. Indra is not independently powerful. Even the very water he is in charge of supplying as rain is not his own creation, any more than the sand a glass-maker uses to make glass is his own creation. His power and that rain come ultimately from Kṛṣṇa, the Supreme Personality of Godhead, the cause of all causes. Thus, that power, no matter its mag-



Kṛṣṇa lifts Govardhana Hill in Vṛndāvana.

Rūpa Gosvāmī has composed this wonderful poem with the hope that it will be an instrument for awakening love for Kṛṣṇa in its readers.

• • •

nitude, can be easily overridden by Govardhana propped up upon the divine hand of Śrī Kṛṣṇa.

Rūpa Gosvāmī goes on in this way and composes eight stanzas of exquisite beauty and amazing profundity describing the glories of this sacred hill, with each stanza sharing a common refrain.

But although this is supposed to be an *aṣṭaka*, a poem of eight stanzas, Rūpa Gosvāmī's poem contains a ninth stanza. This is not at all uncommon for this form of poetry. But such extra stanzas are generally quite disconnected from the main body of the poem itself, often even using a different, simpler meter. Rather than continuing to praise the object of the poem, they address the person reciting the poem, promising beneficial results from the act of recitation.

Here we see Rūpa Gosvāmī break with the standard format. He writes as his final verse,

adri-śreṇī-śekhara padyāṣṭakam etat
kṛṣṇāmbhoda-preṣṭha paṭhet yas tava dehī
premānandaṁ tundilayan kṣipram amandaṁ
taṁ harṣena svī-kurutāṁ te hṛdayeśaḥ

"O peak of all mountain ranges! O most beloved friend of the dark rain-clouds! May the Lord of your heart gladly accept as His own any embodied soul who recites this eight-stanza prayer to you, quickly nourishing him with the intense joy of pure love."

Rūpa Gosvāmī is still addressing Govardhana. The beginnings of each of the first two lines contain vocative addresses to Govardhana—and quite poetic addresses at that. He is first addressed as the greatest among all mountains, using a word for "greatest" that literally means "mountain peak." Then, he is called the beloved friend of the dark rain-clouds. This is standard poetic imagery. Clouds, floating along in the sky, often get stopped by the peak of an eminent mountain, appearing to befriend the mountain. But of course the word used here for "dark"—*kṛṣṇa*—is also the name of the Supreme Personality of Godhead, to whom Govardhana is the dearest friend. If we take the phrase in this way, then Kṛṣṇa is said to be like a rain-cloud, in that He is the source of showers of nectarean transcendental sentiment (*rasa*).

Still, Rūpa Gosvāmī has not totally broken the standard form. This extra stanza deals with the benefits that accrue to the person who recites the poem. But, instead of taking the form of a promise addressed to the reader, it takes the form of a request to Govardhana to bless the reader that Kṛṣṇa may bestow *prema*, pure love, upon him.

Even in this, however, he makes the final stanza more intrinsically connected to the main body of the poem than is normal for an *aṣṭaka*. Throughout the poem the refrain reads, "O Govardhana, please fulfill my desire," yet it is never stated what the desire is. Here we finally find out. Rūpa Gosvāmī's desire is that those who read his poetry will be awarded pure love of Godhead.

In making such a prayer, Rūpa Gosvāmī demonstrates a mood of perfect compassion. He has composed poetry in glorification of Govardhana, but he is not only asking Govardhana for some benefit for himself. Rather, he is making a prayer on behalf of the audience who will read his poetry. He has composed this wonderful poem, making it available for the world to read with the hope that it will be an instrument for awakening love for Kṛṣṇa in its readers. He is also giving us, the readers, a chance to cultivate this same compassion by offering the same prayer.

And his prayer will be effective. First of all, the poem contains the transcendental name, form, qualities, and pastimes of Lord Kṛṣṇa, particularly in the form of Mount Govardhana. The holy name of the Lord is identical to the Lord Himself, and that name purifies and elevates anyone who comes into contact with it. Secondly, Rūpa Gosvāmī, such a dear, intimate devotee of the Lord, has requested the Lord to grant this boon to one who recites this prayer. The Lord is controlled by the love of devotees such as Rūpa Gosvāmī and allows His mercy to follow the lead of the mercy of such pure devotees.

Finally, this poem is of such wonderful quality and sweetness that it very easily captures the mind of its reader. One can go on chanting Kṛṣṇa's holy name endlessly, but unless one comes to the point of chanting without offense—that is, chanting with profound intensity and careful attention—the fruit of pure love for Kṛṣṇa will not be achieved. We must still offer our purposeful effort and attention to poetry like this, but Rūpa Gosvāmī has, by his elegant wit and charming style, made it that much easier for us to deeply absorb our minds in these wonderful descriptions of Mount Govardhana.

Dvija-maṇi Dāsa, a disciple of Ravīndra Svarūpa Dāsa, currently lives with his family in Sweden, where he is pursuing a Master's degree in Indology at Uppsala University. He is working together with his guru on a translation of and commentary on Raghunātha Dāsa Gosvāmī's Manaḥ-śikṣā.

ONLINE EXTRA

To read the complete poem, go to krishna.com/394

"If You Have No Idea of God, How Will You Think of Him?"

This conversation with His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda took place at ISKCON's center in Melbourne, Australia, on June 29, 1974.

Guest: Your Divine Grace, is the purpose of human life to realize God?

Śrīla Prabhupāda: Yes—that is the only purpose.

Guest: Śrīla Prabhupāda, have you realized God?

Śrīla Prabhupāda: What do you think? What is your opinion?

Guest: I can't say.

Śrīla Prabhupāda: Then if I say yes, what will you have understood? If you are not expert, then even if I say, "Yes, I am God-realized," how will you take it? If you do not know what God-realization is, then how can you ask this question, and how will you be satisfied by the answer? Therefore, you should not ask this question. It has no value—unless, of course, you are prepared to accept whatever answer I give. Are you prepared?

Guest: Yes.

Śrīla Prabhupāda: Then it is all right. I am seeing God every moment. [*Pause*] But unless you are prepared to take the answer, you should not ask such questions.

Guest: Your Divine Grace, is meditation a means to realize God?

Śrīla Prabhupāda: Yes. Meditation is one means, but you cannot meditate now because you do not know what God is. So how will you meditate? If you do not know what God is, upon whom will you meditate? First of all, you must know. We know God: Kṛṣṇa. And Kṛṣṇa says, *man-manā bhava mad-bhaktaḥ:* "Always think of Me." So we meditate upon Kṛṣṇa. That is perfect meditation, because meditation means to think of God. But if you do not know what God is, how can you think of Him?

Guest: It is written in many scriptures that God is light.

Śrīla Prabhupāda: God is everything. God is darkness, also. We say that God is that person from whom everything comes. So light comes from God, and darkness also comes from God.

Guest: Do you think that meditation is a way to see God inside yourself?

Śrīla Prabhupāda: Yes. That is the description of meditation. *Dhyānāvasthita tad-gatena manasā paśyanti yaṁ yoginaḥ:* by concentrating his mind, the yogi tries to see God within. So you must know what God is. Consider our ISKCON institution, for example. My disciples know what God is, so they can think of God. But if you have no idea of God, how will you think of Him?

Guest: This path of devotional yoga, or *bhakti-yoga*—is this the path for the present age?

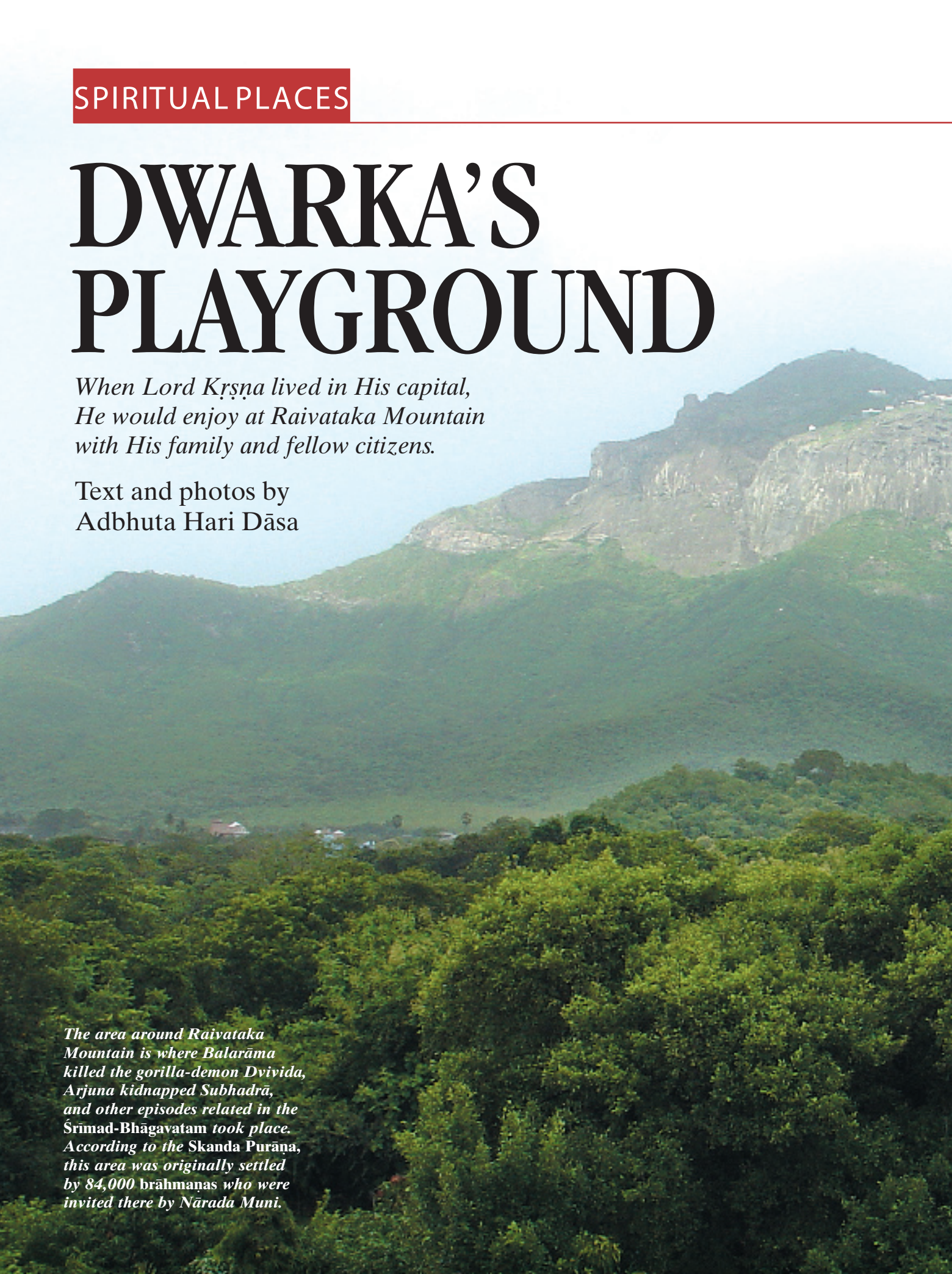
Śrīla Prabhupāda: Yes, *bhakti-yoga* is the real yoga. You'll find that when the yoga system is described in

(*please turn to page 55*)

DWARKA'S PLAYGROUND

When Lord Kṛṣṇa lived in His capital, He would enjoy at Raivataka Mountain with His family and fellow citizens.

Text and photos by
Adbhuta Hari Dāsa



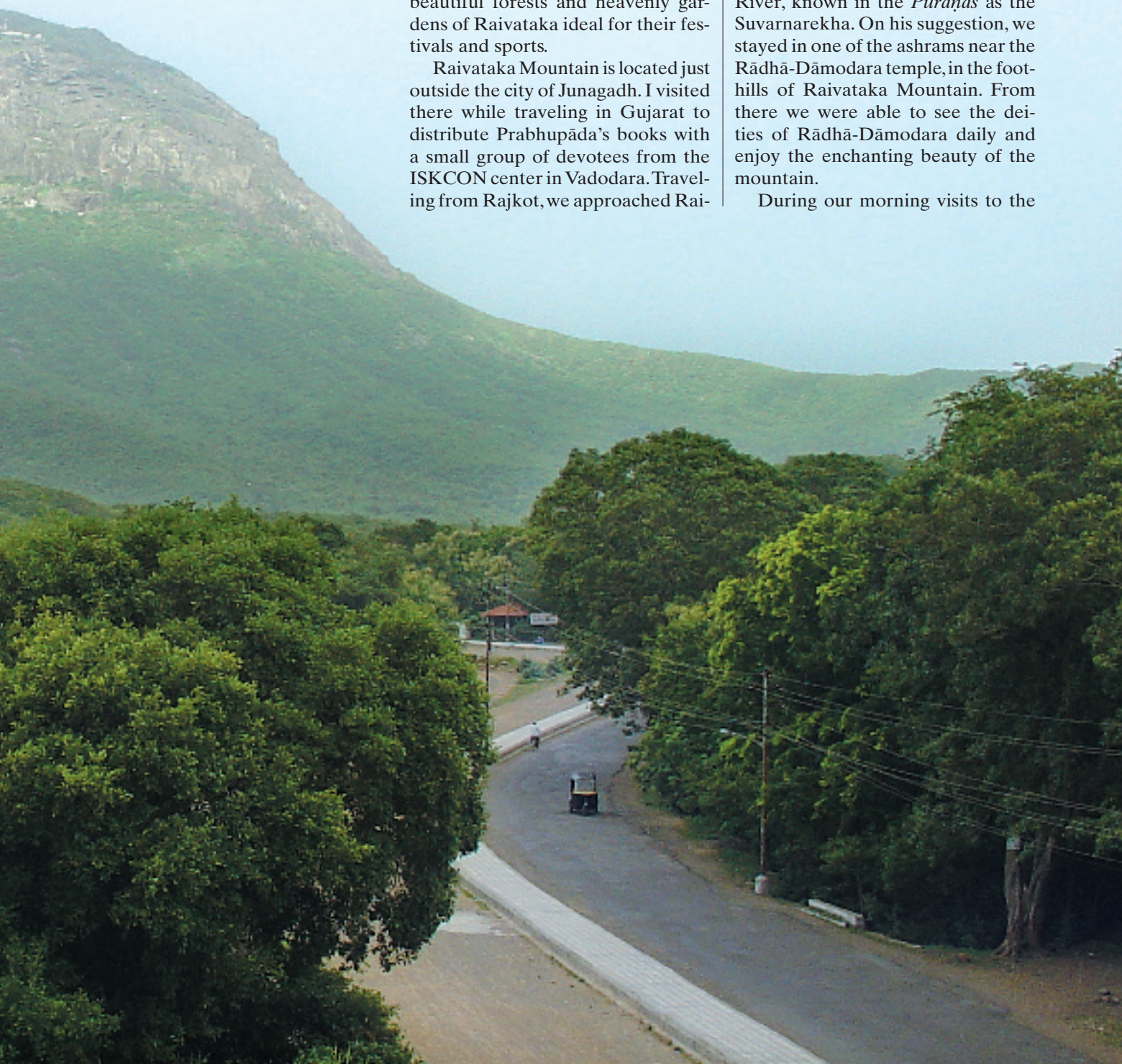
The area around Raivataka Mountain is where Balarāma killed the gorilla-demon Dvivida, Arjuna kidnapped Subhadrā, and other episodes related in the* Śrīmad-Bhāgavatam *took place. According to the* Skanda Purāṇa, *this area was originally settled by 84,000* brāhmaṇas *who were invited there by Nārada Muni.

AT 1,117 METERS (3,666 feet), Girnar Mountain is the highest peak in the Indian state of Gujarat. Formerly known as Raivataka Mountain, it is mentioned in the *Mahābhārata* and several *Purāṇas.* Five thousand years ago, its charming caves and groves ornamented the eastern gate of Dwarka, Lord Kṛṣṇa's royal city on the sea. The Yādavas, the citizens of the Dwarka, found the beautiful forests and heavenly gardens of Raivataka ideal for their festivals and sports.

Raivataka Mountain is located just outside the city of Junagadh. I visited there while traveling in Gujarat to distribute Prabhupāda's books with a small group of devotees from the ISKCON center in Vadodara. Traveling from Rajkot, we approached Raivataka Mountain from the north. It was an impressive sight, rising above the plains of Gujarat. With its thick forests, peaceful atmosphere, and proximity to Junagadh, it seemed an ideal place for our studies, meditation, and book distribution.

One member of our party, Shodan Bakshi, is from Junagadh. He advised us to drive through Junagadh by following the upper course of the Kalva River, known in the *Purāṇas* as the Suvarnarekha. On his suggestion, we stayed in one of the ashrams near the Rādhā-Dāmodara temple, in the foothills of Raivataka Mountain. From there we were able to see the deities of Rādhā-Dāmodara daily and enjoy the enchanting beauty of the mountain.

During our morning visits to the



The author and his party stayed in an ashram near the Rādhā-Dāmodara temple (above), in the foothills of Raivataka Mountain and beside the Suvarnarekha River. Next to the temple is Revati Kund (right), named for Lord Balarāma's consort Revatī Devī, who lived in this area.

Devotees shop for fruit (top right) in the Rādhā-Dāmodara temple market. At right: deities of Revatī-Balarāma in the Rādhā-Dāmodara temple.

Rādha-Dāmodara temple, we were always happy to see Sarju, a brown cow who lived at our ashram. Every morning she would go to the Rādha-Dāmodara temple before us and eat grass from the people selling it in front of the temple. We would stop at one of the many shops to buy flowers to offer to the deities.

As we crossed the bridge over the Suvarnarekha River on our way to the temple, we could hear the pleasant sound of the water over the rocks. On the left side of the bridge, as a part of the river, is Damodar Kund, where a devotee of Lord Kṛṣṇa named Narasimha Mehta, famous at this holy place, used to bathe. Every time we passed Damodar Kund, we saw many pilgrims dipping into it or offering it respects by sprinkling its water on their head.

Climbing a few steps, we reached the main temple altar, where the deities of Rādhā-Dāmodara are situated. According to the *Skanda Purāṇa,* the deities are twelve thousand years old and self-manifested. They appear in forms of brownish-black stone. Although they are called Rādhā-Dāmodara, they appear in the form of Lakṣmī-Nārāyaṇa, with four hands, holding the club, disc, and conch shell, and giving blessings with the lowered right hand.

In the temple hall opposite the Rādhā-Dāmodara deities is a small shrine of Narasimha Mehta. Next to the main temple is a temple of Lord Balarāma and His wife Revatī. These deities look very similar to the Rādhā-Dāmodara deities. On our first visit they were dressed in beautiful red cloth and a white shawl.

We circumambulated the three-story temple, with its eighty-four pillars. It was recently renovated in a simple modern style. We noticed that the back side of the temple still contains stone carvings and sculptures from an older temple. The original temple was built 4,500 years ago by Lord Kṛṣṇa's grandson Vajranātha, who built many temples, especially in the Vṛndāvana area.

Near the Rādhā-Dāmodara temple is the sixty-fourth Vallabhācārya *baithak,* or place where the sixteenth-century Vaiṣṇava *ācārya* Vallabha lived for some time. Behind that is Revati Kund. King Revata lived in this area with his daughter Revatī, who became the wife of Lord Balarāma. She and Lord Balarāma would often come to sport in this area. About twenty meters from Revati Kund is Mucukunda's cave. The cave is not a natural one but a small shrine in a small temple of Lord Śiva. It is believed that this is the place where Lord Kṛṣṇa came after running from the demon Kālayavana, who was burnt by angry Mucukunda's glance. The story of Mucukunda is told in the *Śrīmad-Bhāgavatam* and other *Purāṇas.*

In the ashram where we stayed, priests worship deities of Sītā-Rāma, Lakṣmaṇa, and Hanumān in a small, old temple. They were kind and helpful, and the atmosphere of the temple was very spiritual. But the ashram is next to a small pond of the Suvarnarekha River, a common place for leopards from the jungle to drink water at night. It is not unusual for people to be killed by leopards here. One member of our party saw a leopard in the ashram courtyard one night. When we told our hosts about it, they laughed, seeing the fearful expressions on our faces. They didn't take the leopard sighting as unusual. Since the ashram is situated in the middle of a jungle, sometimes cobras enter their kitchen.

A Mountain Surrounded by Devas

We later moved to an ashram in a village closer to Raivataka Mountain. This village is famous for its temple of Bhavanātha, or Lord Śiva. According to the *Skanda Purāṇa,* Lord Śiva came here from his home in Kailasa in search of a place for meditation. Pārvatī, his wife, was disturbed by his absence. So with the help of Lord Viṣṇu and some of the *devas,* she searched and found him at the base of Raivataka Mountain. Lord Śiva decided to stay here as the deity Bhavanātha and advised the *devas* to live here as well. Lord Viṣṇu made His home at Revatacal (Revata Mountain) as Rādhā-Dāmodara. Lord Brahma stayed at Mucukunda Mountain, Pārvatī remained on Raivataka, and Indra found his place on Indracal (Indra Mountain). Others selected appropriate places surrounding Raivataka. Behind the Bhavanātha temple, towards Raivataka Mountain, is Mrugi Kund, a pond where the grand Śiva Rātrī festival is celebrated each February.

Thousands of people perform the five-day circumambulation (*parikramā*) of Raivataka Mountain. The biggest *parikramā* starts on Ekādaśī during month of Kārttika. Lord Śiva has declared this place the holiest of the holy because it is the favored home of so many *devas.*

CLIMBING DAY

Throughout our three-week stay at the base of Raivataka Mountain, the weather was always cloudy and unstable. The sky rumbled with thunder, and lightning flashed on the horizon. We waited for a clear day to climb the mountain. The top of the mountain was like a magnet attracting dense blue clouds. On one of our last days there, we finally got our chance. Many pilgrims daily come to visit temples on the mountain, and this time we joined them.

At the beginning of the ten thousand steps that lead to the top of the mountain, and along the path, many local people have small shops and stands for selling religious paraphernalia and refreshing drinks. The higher we went up the mountain, the higher went the prices.

At one of the stands, we bought bamboo sticks, which people use as climbing aids, but to us they were protection in case of another close encounter with some wild animal, which could easily enter our path from out of the thick jungle. As we climbed, many big black-faced, silver-haired monkeys played nearby, jumping in the branches of the trees.

At the base of Raivataka Mountain is a famous temple of Bhavanātha, or Lord Śiva (above). A painting (above, right) in a cave near Revati Kund shows Mucukunda's burning the demon Kālayavana to ashes with his vision. At left: a deity of Durgā Devī in Mucukunda's cave.

After an hour of tough climbing, we emerged from the jungle and continued over rocky terrain and under overhangs of smooth rock. The large, unusual cavities in the rock made it look like Swiss cheese. Huffing and puffing, we reached an imposing gate behind which sit a group of Jain temples on a small plateau. From there we came to the temple of Gaumukhi Ganga, where a spring of Ganges water spouts from what resembles a cow's mouth. Next was the old temple of Ambā Devī, the form of Pārvatī residing there as a promise to Lord Śiva. This stone temple, built in the twelfth century, offered us a breathtaking view of the Jain temples and of Junagadh in the distance.

From this point the steps led us downwards for some time and then again upwards toward the highest peak of Raivataka Mountain. It is a stupendous uncovered perch with white marble tiles, on which rest the footprints and the deity of Gorakhnath, a sage considered an empowered incarnation of Lord Śiva. We rested there for some time.

After accepting a glass of water from a very kind sage who lives there in a hut, we proceeded down towards Lord Dattātreya's ashram, where he performed austerities for twelve thousand years. In the ashram is a big pile of wood surrounded by bricks. In the

A group of Jain temples (above) sit on a plateau on Raivataka Mountain. At top, a devotee approaches the peak on which sits the Dattātreya temple. At right, Balarāma Govinda Dāsa, from ISKCON Vadodara, sits to chant on the winding path to the top.

At the very top of Raivataka Mountain are the small temple and deity of Gorakhnath (below and left), a sage considered an empowered incarnation of Lord Śiva. At bottom, the ISKCON pilgrims are honored with a meal of Rādhā-Dāmodara's prasādam.

middle of this pile of wood, the fire is constantly kept burning, symbolizing the soul covered by ignorance.

Some two hundred steps above the ashram, on a single piece of big rock, we came to the newly built temple of Lord Dattātreya, the combined incarnation of Brahmā, Viṣṇu, and Śiva. The deity, with three heads, is very beautiful. He is surrounded by four dogs, symbolizing the four *Vedas*. We bowed at the feet of the deity, and after receiving coconuts and flowers from the priest, rushed back to our ashram, since it was getting dark and the clouds had gathered again, covering the mountain and slowly showering drops of rain.

The Mercy of Rādhā-Dāmodara

On Sunday, Rishi, a priest of the Rādhā-Dāmodara temple, invited us for lunch. We happily agreed, and they served us the Lord's *prasādam* from His midday meal. Among the many wonderful preparations, the special items were the sweet rice, which they offer daily in big quantities, a special sweet called *churma laddu,* and rice pudding offered to Lord Balarāma. After the feast, they gave each of us a donation and a saffron shawl that had been worn by the deities.

The next day, we continued our book-distribution tour, leaving Raivataka Mountain—which stands undisturbed by the repeated strikes of rain-bearing clouds, just as a devotee whose mind is absorbed in the Personality of Godhead remains peaceful even when threatened by all sorts of dangers.

Adbhuta Hari Dāsa joined ISKCON in 1994 in Croatia. BTG *has run several of his articles on Indian holy places, as well as one on Angkor Wat.*

CALENDAR

This calendar is calculated for Māyāpur, West Bengal, India. The dates, derived from a lunar calendar, may vary by one day for other locations. Consult your local Hare Kṛṣṇa temple for the exact dates for your area.

Because the Hare Kṛṣṇa movement comes in disciplic line from Caitanya Mahāprabhu, the calendar includes not only dates relevant to all followers of the Vedic tradition but also dates relating to Lord Caitanya's associates and prominent spiritual masters in His disciplic succession.

Month of Vāmana
(June 23–July 21)

JULY

1—Disappearance anniversary of Śrī Śrīvāsa Paṇḍita, one of the principal associates of Lord Caitanya.

2—Yoginī Ekādaśī. Fasting from grains and beans.

6—Disappearance anniversary of Śrīla Gadādhara Paṇḍita, one of the principal associates of Lord Caitanya. Also, disappearance anniversary of Śrīla Bhaktivinoda Ṭhākura. Fasting till noon, then feasting.

7—Guṇḍicā-mārjana. Festival of cleansing the Gundicha Temple in Jagannatha Puri, India.

8—Lord Jagannātha's Rathayātrā in Jagannatha Puri. Disappearance anniversary of Śrīla Svarūpa Dāmodara and Śrīla Śivānanda Sena, intimate associates of Lord Caitanya.

18—Trispṛśā Mahādvādaśī. Fasting from grains and beans for Śayanā Ekādaśī.

21—Disappearance anniversary of Śrīla Sanātana Gosvāmī, one of the six Gosvāmīs of Vṛndāvana. First month of Cāturmāsya begins (fasting from green leafy vegetables).

Month of Śrīdhara
(July 22–August 19)

25—Disappearance anniversary of Śrīla Gopāla Bhaṭṭa Gosvāmī, one of the six Gosvāmīs of Vṛndāvana.

28—Disappearance anniversary of Śrīla Lokanātha Gosvāmī, a great devotee of Lord Caitanya.

29—Anniversary of incorporation of ISKCON, in New York City, 1966.

31—Kāmikā Ekādaśī. Fasting from grains and beans.

AUGUST

16—Pavitropanā Ekādaśī. Fasting from grains and beans. Jhulana Yātrā (swing festival) of Śrī Śrī Rādhā-Govinda begins.

17—Disappearance anniversary of Śrīla Rūpa Gosvāmī, one of the six Gosvāmīs of Vṛndāvana. Disappearance anniversary of Śrīla Gaurīdāsa Paṇḍita, an associate of Lord Caitanya.

19—Jhulana Yātrā ends. Appearance anniversary of Lord Balarāma. Fasting till noon, followed by feasting. Second month of Cāturmāsya begins (fasting from yogurt).

Month of Hṛṣīkeśa
(August 20–September 18)

20—Anniversary of the departure of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda to the United States in 1965.

27—Śrī Kṛṣṇa Janmāṣṭamī, appearance anniversary of Lord Kṛṣṇa. Fasting till midnight, followed by a breakfast of Ekādaśī *prasādam* (no grains or beans). Feasting tomorrow. Call your local Hare Kṛṣṇa temple for a schedule of events.

28—Appearance anniversary of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, Founder-*Ācārya* of the International Society for Krishna Consciousness. Fasting till noon, followed by feasting.

30—Annadā Ekādaśī. Fasting from grains and beans.

SEPTEMBER

9—Appearance anniversary of Śrīmatī Sītā Devī, the consort of Śrīla Advaita Ācārya.

11—Śrī Rādhāṣṭamī, appearance anniversary of Śrīmatī Rādhārāṇī, Lord Kṛṣṇa's eternal consort. Fasting till noon, followed by feasting.

14—Parśvā Ekādaśī. Fasting from grains and beans. (Fasting till noon today for Śrī Vāmana-dvādaśī tomorrow.)

15—Śrī Vāmana-dvādaśī, appearance anniversary of Lord Vāmana, Lord Kṛṣṇa's incarnation as a dwarf *brāhmaṇa.* Appearance anniversary of Śrīla Jīva Gosvāmī, one of the six Gosvāmīs of Vṛndāvana.

16—Appearance anniversary of Śrīla Bhaktivinoda Ṭhākura, father of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura (Śrīla Prabhupāda's spiritual master), and a pioneer in spreading Kṛṣṇa consciousness in English. Fasting till noon, then feasting.

Studying and Growing In Śrīdhāma Māyāpur

VTE* Bhakti-śāstrī Course
November 12, 2005–February 16, 2006
(Separate courses for men & women)

FACILITATORS: *The Nectar of Instruction,* Kadamba Kānana Swami, Jagattārinī Devī Dāsī; *The Nectar of Devotion,* Jayādvaita Swami, Śyāmala Sakhī Devī Dāsī; *Śrī Īśopaniṣad,* Hari Śauri Dāsa; *Bhagavad-gītā,* Atul Kṛṣṇa Dāsa, Sugīta Vāṇī Devī Dāsī

VTE Bhaktivaibhava Course
(First & Second Cantos)
November 12, 2005–February 16, 2006

FACILITATORS: Jayādvaita Swami, Kadamba Kānana Swami, BVV Narasiṁha Swami, Ravīndra Svarūpa Dāsa, Bhūrijana Dāsa, Atul Kṛṣṇa Dāsa

Gaura Pūrṇimā Courses
February 2–March 13, 2006
(Go to www.mihe.info for an up-to-date list.)

Vastu: An Aid to Spiritual and Material Development, Ajāmila Dāsa; *VTE Leadership and Management Course One,* Anuttama Dāsa; *ISKCON Mediation Training,* Braja Bihārī Dāsa; *Pañcarātrika Process of Deity Worship: Nitya-seva One,* Jananivāsa Dāsa, Paṅkajāṅghri Dāsa, Nṛsiṁha Kavaca Dāsa; *Pañcarātrika Process of Deity Worship: Nitya-seva Two,* Jananivāsa Dāsa, Paṅkajāṅghri Dāsa, Nṛsiṁha Kavaca Dāsa; *Classical Hatha Yoga Taught in the Iyengar Tradition: Levels One & Two,* Krodhasamanī Devī Dāsī, Yamarāja Dāsa (Separate courses for men and women); *Ayurvedic Self-healing One,* Dr. Liladhar Gupta; *The Transcendental Art of Deity Dressing,* Rāmabhadra Dāsa; *VTE Teacher Training Course One,* Rāsamaṇḍala Dāsa; *VTE Teacher Training Course Two,* Rāsamandala Dāsa; *VTE Bhakti-śāstrī Teacher Training Course,* Rāsamaṇḍala Dāsa, Atul Kṛṣṇa Dāsa; *The Catur-śloki of the Śrīmad-Bhāgavatam,* Ravīndra Svarūpa Dāsa

VTE Bhaktivaibhava Course
(Third Canto)
March 20–June 24, 2006

FACILITATORS: Jayādvaita Swami, BVV Narasiṁha Swami, Atul Kṛṣṇa Dāsa, Nārāyaṇī Devī Dāsī (More to be announced later)

Visit www.mihe.info for details

*Vaishnava Training and Education

"NO IDEA OF GOD"

(*continued from page 43*)

Bhagavad-gītā, the Lord says, "The first-class yogi is he who is always thinking of Me, Kṛṣṇa, within himself." So our students are being taught to think of Kṛṣṇa always, twenty-four hours a day, without stopping. That is first-class yoga.

Guest: If you are to think about something, you first have to see it. Do you show your devotees Kṛṣṇa?

Śrīla Prabhupāda: Oh, yes. Certainly.

Guest: Then what . . . well . . . what is Kṛṣṇa? What does He look like?

Śrīla Prabhupāda: See—here is Kṛṣṇa.

Guest: But that's a painting.

Śrīla Prabhupāda: Yes, it is a painting. But suppose a painting of you were there. Could I not say, "Here is Mr. such-and-such"?

Guest: Yes.

Śrīla Prabhupāda: Then what is wrong there? Is your picture not yourself?

Guest: Yes, it is.

Śrīla Prabhupāda: Similarly, this is Kṛṣṇa's painting. But the difference is that we cannot talk with your picture but we can talk with Kṛṣṇa's picture. That is the difference.

Guest: But still, somebody must have seen Kṛṣṇa to actually paint Him.

Śrīla Prabhupāda: Yes. When Kṛṣṇa was present on this earth, so many people saw Him. And since then, there have been so many temples of Kṛṣṇa's deity, Kṛṣṇa's form. The same form described in the Vedic literature appeared personally, and the devotees made statues. These forms of Kṛṣṇa are being worshiped regularly. There are thousands and thousands of Kṛṣṇa temples.

Guest: But has anybody actually seen Kṛṣṇa?

Śrīla Prabhupāda: Yes—just as your father has seen your grandfather. You may not have seen him, but your father can describe him—"My father was like this." What is the difficulty?

Disciple: He asked if anyone now has seen Kṛṣṇa.

Śrīla Prabhupāda: How can one see Him now? One has to see through the *parampara,* the disciplic succession. You have not seen your grandfather, so how do you know who he was?

Guest: Your parents tell you.

Śrīla Prabhupāda: Yes. So you have to

receive knowledge about God from the authorities, from the *paramparā.*

Guest: But supposedly Kṛṣṇa is eternal, so surely He exists today.

Śrīla Prabhupāda: Yes, Kṛṣṇa is existing. At night the sun is existing, but you have no eyes to see it. That does not mean the sun does not exist. It is your deficiency—you cannot see.

Guest: So we need divine sight?

Śrīla Prabhupāda: You require qualification. Kṛṣṇa is always existing, but you require the qualification to see Him. That is described in the Vedic scriptures. *Premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti:* those who are saintly persons in ecstatic love with Kṛṣṇa can see Him always, twenty-four hours a day. That is not difficult to understand. If you love someone, you see him always. Is it not so? You need the qualification of love. Then Kṛṣṇa will be visible twenty-four hours a day and talk with you. So you have to qualify yourself to hear Kṛṣṇa, to see Kṛṣṇa. But Kṛṣṇa is always present.

Bhaktivedanta College Vaishnava Theology Seminary

Ministerial Program / September 13, 2005–June 24, 2006

Bhaktivedanta College offers a dynamic Kṛṣṇa conscious college program, with different levels of accredited courses. For each level the student is awarded a certificate or a diploma and credit toward a Bachelor's degree in Vaishnava Theology from the University of Wales, Lampeter.

YEAR ONE: Certificate in Vaiṣṇava Studies

Theology and Philosophy

World Religions
Bhṛgupāda Dāsa
Vaiṣṇava Vedānta
Kṛṣṇa Kṣetra Dāsa
ISKCON & Society
Kartāmāsa Dāsa
Sanskrit for Scriptural Study
Rādhikā Ramaṇa Dāsa
Western Philosophy I
Locana Dāsa
Dharma in the Vedic Tradition
Śeṣa Dāsa

Ministerial and Vocational

Interfaith
Anurādhā Dāsī
Counselling & Life Skills
Kṛṣṇa-līlā Dāsī
Communications
Anuttama Dāsa
Teacher Training I & II
Rāsamaṇḍala Dāsa
Congregational Development
Kṛpāmoya Dāsa
Leadership & Management
Hanumān Dāsa
Yadunandana Dāsa
Teacher Training for Bhakti-Śāstrī
Yadunandana Dāsa

Introspection and Devotion

Śrīmad-Bhāgavatam, Canto 1
Yadunandana Dāsa
Līlāśuka Dāsa
Nectar of the Holy Name
Vaiyāsaki Dāsa
Truth & Dharma (Retreat)
Akhaṇḍadhī Dāsa
Emotions in Kṛṣṇa Consciousness
Śacīnandana Swami
Faith Development
Kadamba Kānana Swami
Introspective Saṅgas
Yadunandana Dāsa

YEAR TWO: Diploma in Vaiṣṇava Studies

Theology and Philosophy

Readings from the Ācāryas
Krsna Kṣetra Dāsa
Reason & Revelation: The Enlightenment & Religion
Abala Dāsī
History of ISKCON
(Instructor to be announced.)
Vedas and Upaniṣads
Rādhikā Ramaṇa Dāsa
The Epics: Rāmāyaṇa & Mahābhārata
Anurādhā Dāsī
Bhakti-rasāmṛta-sindhu
Hanumātpreśaka Swami
Ṣaṭ Sandarbha
Rādhikā Ramaṇa Dāsa
Science & Religion
Praṇava Dāsa

Ministerial and Vocational

Systemic Work for Organizations
Smita Kṛṣṇa Swami
Health for Devotees
Prahlādānanda Swami
Mentoring & Coaching
(Instructor to be announced.)
Other courses to be announced.

Introspection and Devotion

Śrīmad-Bhāgavatam, Canto 2
Yadunandana Dāsa
Līlāśuka Dāsa
Nectar of the Holy Name
Vaiyāsaki Dāsa
Emotions in Kṛṣṇa Consciousness
Śacīnandana Swami
Other courses to be announced.

Student's contribution towards room, meals, and other expenses:
Year One—3,800 Euros; Year Two—4,150 Euros

Bhaktivedanta College, Petite Somme 2, 6940 Septon-Durbuy, Belgium
E-mail: college@pamho.net • Web site: bhaktivedantacollege.com
Phone: +32 86 323277 • Fax: +32 86 322029

The International Society for Krishna Consciousness

CENTERS AROUND THE WORLD

Founder-*Ācārya:* His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda

ASIA

INDIA

Agartala, Tripura — Assam-Agartala Rd., Banamalipur, 799 001/ Tel. (0381) 22-7053/ Fax: (0381) 22-4780/ E-mail: premadata@rediffmail.com

Ahmedabad, Gujarat — Satellite Rd., Gandhinagar Highway Crossing, 380 054/ Tel. (079) 2686-1945, 1645, or -2350/ E-mail: jasomatinandan.acbsp@pamho.net

Allahabad, UP — Hare Krishna Dham, 161 Kashi Raj Nagar, Baluaghat 211 003/ Tel. (0532) 415294

Amritsar, Punjab — Chowk Moni Bazar, Laxmansar, 143 001/ Tel. (0183) 2540177

Bangalore, Karnataka — Hare Krishna Hill, 1 'R' Block, Chord Rd., Rajaji Nagar 560 010/ Tel. (080) 332-1956/ Fax: (080) 332-4818/ E-mail: guesthouse@iskconbangalore.org

Bangalore, Karnataka — ISKCON Sri Jagannath Mandir, No.5 Sripuram, 1st cross, Sheshadripuram, Bangalore 560 020/ Tel. (080) 353-6867 or 226-2024 or 353-0102

Baroda, Gujarat — Hare Krishna Land, Gotri Rd., 390 021/ Tel. (0265) 231-0630 or 233-1012 or 235-0885/ E-mail: iskcon.baroda@pamho.net

Belgaum, Karnataka — Shukravar Peth, Tilak Wadi, 590 006/ Tel. (0831) 243-6267 or 240-0108/ E-mail: devamrita.rns@pamho.net

Berhampur, Orissa — Sri Ram Govinda Mandir, Aska Road, at Post Ankuspur, Brahmapur, Dist. Ganjam 761 100/ Tel. (0680) 330720

◆ Bhubaneswar, Orissa — N.H. No. 5, IRC Village, 751 015/ Tel. (0674) 2553517, 2553475, or 2554283/ E-mail: iskconbhubaneswar@rediffmail.com

Chandigarh — Hare Krishna Dham, Sector 36-B, 160 036/ Tel. (0172) 260-1590 or 260-3232/ E-mail: bhaktivinode.gkg@pamho.net

Chennai, TN — Hare Krishna Land, Bhaktivedanta Road, Injambakkam, Off ECR Road, Chennai 600 041/ Tel. (044) 501-9303 or 501-9147/ E-mail: iskconchennai@eth.net

Coimbatore, TN — Sri Jagannath Mandir, 100 ft. New Scheme Road, Hare Krishna Land, Aerodrome P.O., Coimbatore 641 011/ Tel. (0422) 262-6509 or 262-6508/ E-mail: iskconcbe@yahoo.com

Dwarka, Gujarat — Bharatiya Bhavan, Devi Bhavan Rd., 361 335/ Tel. (02892) 34606/ Fax: (02892) 34319

Guntur, AP — Opp. Sivalayam, Peda Kakani 522 509

Guwahati, Assam — Ulubari Chariali, South Sarania, 781 007/ Tel. (0361) 254-5963

Hanumkonda, AP — Neeladri Rd., Kapuwada, 506 011/ Tel. (08712) 77399

Haridaspur, West Bengal — P.O. Chhaygharia, Bangaon, 24 Parganas, West Bengal 743 704/ Tel. (03215) 57856

Haridwar, Uttaranchal — Srila Prabhupada Ashram, G. House, Nai Basti, Mahadev Nagar, Bhimgoda, 249 401/ Tel. (01334) 261116

Hyderabad, AP — Hare Krishna Land, Nampally Station Rd., 500 001/ Tel. (040) 2474-4969 or 2460-7089/ E-mail: vedantacaitanya@pamho.net

Imphal, Manipur — Hare Krishna Land, Airport Rd., 795 001/ Tel. (0385) 2455245 or 2455247 or 2455693/ E-mail: manimandir@sancharnet.in

Indore, Madhya Pradesh — 101 Chetak Arch, 7 MG Road/ Tel. (0731) 272665

Jaipur, Rajasthan — ISKCON, Giridhari Dauji Temple, ISKCON Rd., Opp. Vijay Path, Mansarovar, Jaipur 302 020 (mail: 84/230, Sant Namdev Marg, Opp. K.V. No. 5, Mansarovar, Jaipur 302 020) Tel. (0414) 2782765 or 2781860/ E-mail: jaipur@pamho.net

Jammu, J&K — Srila Prabhupada Ashram, c/o Shankar Charitable Trust, Shakti Nagar, Near AG Office/ Tel. (0191) 2582306

Katra, J&K — Srila Prabhupada Ashram, Sri Kalika Mata Mandir, Katra Vaishnodevi, 182 101/ Tel. (01991) 233047

Kolkata — 3C Albert Rd., 700 017/ Tel. (033) 247-3757 or -6075/ Fax: (033) 247-8515/ E-mail: spci@giasc101.vsnl.net.in

◆ Kurukshetra, Haryana — 369 Gudri Muhalla, Main Bazaar, 132 118/ Tel. (01744) 234806

Lucknow, UP — 1 Ashok Nagar, Guru Govind Singh Marg, 226 018/ Tel. (0522) 223556 or 271551

Ludhiana, Punjab — Sterling Tower, Vrindavan Rd., Civil Lines, 141001/ Tel. (161) 2770600 or (161) 3118897 or 98159-40005/ E-mail: iskcon.ludiana@pamho.net

Madras — (see Chennai)

Madurai, TN — 37 Maninagaram Main Road, 625 001/ Tel. (0452) 274-6472

◆ Mayapur, WB — ISKCON, Shree Mayapur Chandrodaya Mandir, Shree Mayapur Dham, Dist. Nadia, 741 313/ Tel. (03472) 245239, 245240, or 245233/ Fax: (03472) 245238/ E-mail: mayapur.chandrodaya@pamho.net

Moirang, Manipur — Nongban Enkhol, Tidim Rd./ Tel. 795133

◆ Mumbai, Maharashtra (Bombay) — Hare Krishna Land, Juhu 400 049/ Tel. (022) 2620-6860/ Fax: (022) 2620-5214/ E-mail: iskcon.juhu@pamho.net; guest.house.bombay@pamho.net

Mumbai, Maharashtra — 7 K. M. Munshi Marg, Opposite Bharatiya Vidya Bhavan, Near Babulnath Temple, Chowpatty, 400 007/ Tel. (022) 2369-7228/ Fax: (022) 2367-7941/ E-mail: radha-krishna.rns@pamho.net

Mumbai, Maharashtra — Shrusthi Complex, Mira Rd. (E), opposite Royal College, Dist. Thane, 401 107/ Tel. (022) 2811-7795 or -7796/ Fax: (022) 2811-8875/ E-mail: jagjivan.gkg@pamho.net

Nagpur, Maharashtra — Sri Sri Radha Gopinath Mandir, 8 Shastri Layout, Ring Road, Khamla, 400 015/ Tel. (0712) 2273987 or 2273988/ E-mail: bhaktagaurav@hotmail.com

◆ New Delhi — Hare Krishna Hill, Sant Nagar Main Rd., East of Kailash, 110 065/ Tel. (011) 2623-5133, 4, 5, 6, 7/ Fax: (011) 2621-5421/ E-mail: delhi@pamho.net; (Guesthouse) neel.sunder@pamho.net

New Delhi — 14/63, Punjabi Bagh (West), 110 026/ Tel. (011) 25109851 or 25167478/ Fax: (011) 25167448/ E-mail: samba.gkg@pamho.net

Noida, UP — B-4, Sector 31, 201 301/ Tel. (095120) 245-4912 or 245-5015/ E-mail: vraja.bhakti.vilas.lok@pamho.net

Pandharpur, Maharashtra — Hare Krishna Ashram (across Chandrabhaga River), Dist. Sholapur, 413 304/ Tel. (02186) 267241 or 267242/ E-mail: iskconpdpr@rediff.com

Patna, Bihar — Arya Kumar Rd., Rajendra Nagar, 800 016/ Tel. (0612) 687637 or 685081/ Fax: (0612) 687635/ E-mail: krishna.kripa.jps@pamho.net

Pune, Maharashtra — 4 Tarapoor Rd., Camp, 411 001/ Tel. (020) 2633-2328 or 2636-1855/ E-mail: iyfpune@vsnl.com

Puri, Orissa — Bhakti Kuti, Swargadwar, 752 001/ Tel. (06752) 231440

Raipur, Chhatisgarh — Hare Krishna Land, Alopi Nagar, Opposite Maharshi Vidyalaya, Tatibandh, Raipur 492 001/ Tel. (0771) 5037555/ E-mail: iskconraipur@yahoo.com

Ranaghat, West Bengal — Gourdham, Habibpur, Ranaghat, Dist. Nadia 741 403/ Tel. (03473) 281150 or 281226/ E-mail: shyamrup@pamho.net

Salem, Tamil Nadu — ISKCON, Hare Krishna Land, Rajaram Nagar, Salem 636 007/ Tel. (0427) 2418245/ E-mail: iskcon.salem@pamho.net

Secunderabad, AP — 27 St. John's Rd., 500 026/ Tel. (040) 780-5232/ Fax: (040) 814021

Silchar, Assam — Ambikapatti, Silchar, Dist. Cachar, 788 004/ Tel. (03842) 34615

Siliguri, WB — ISKCON Road, Gitalpara, 734 406/ Tel. (0353) 426619 or 539046 or 539082/ Fax: (0353) 526130

Solapur, Maharashtra — C-29/49 Naganaath Laghudyog Society, Near Karnik Nagar, Behind Yalialinga Math, Solapur 413 006/ Tel. (098) 9012 8619/ E-mail: ekalavyadas@yahoo.com

Srirangam, TN — 103, Amma Mandapam Rd., Srirangam, Trichy 620 006/ Tel. (0431) 2433945/ E-mail: iskcon_srirangam@yahoo.co.in

Surat, Gujarat — Rander Rd., Jahangirpura, 395 005/ Tel. (0261) 765891, 765516, or 773386/ E-mail: surat@pamho.net

Thiruvananthapuram (Trivandrum), Kerala — T.C. 224/1485, WC Hospital Rd., Thycaud, 695 014/ Tel. (0471) 328197/ E-mail: sarvaisvarya.jps@pamho.net

Tirupati, AP — K.T. Rd., Vinayaka Nagar, 517 507/ Tel. (0877) 2230114 or 2230009/ E-mail: revati.raman.jps@pamho.net

Udhampur, J&K — Srila Prabhupada Ashram, Srila Prabhupada Marg, Srila Prabhupada Nagar/ Tel. (01992) 270298, 276146

Ujjain, Madhya Pradesh — Community Center, Mahanandanagar 456 010/ Tel. (0734) 2521020/ E-mail: iskcon.ujjain@pamho.net

Vallabh Vidyanagar, Gujarat — ISKCON, Opposite Polytechnic, 388 121/ Tel. (02692) 230796 or 233012

Varanasi, UP — ISKCON, B 27/80 Durgakund Rd., Near Durgakund Police Station, Varanasi 221 010/ Tel. (0542) 276422 or 222617

Vijayawada, Andhra Pradesh — Venkatapalem Karakatta Rd., Undavalli Village, Tadepalli Mandal, Vijayawada, Guntur Dist. 522 501/ Tel. (08645) 272513

Vishakapatnam, AP — ISKCON, 7-5-108 Pandurangapuram Beach Rd., 530 003/ Tel. (0891) 2528376/ E-mail: nitaisevini@hotmail.com

◆ Vrindavan, UP — Krishna-Balaram Mandir, Bhaktivedanta Swami Marg, Raman Reti, Mathura Dist., 281 124/ Tel. (0565) 254-0021/ Fax: (0565) 254-0053/ E-mail: vrindavan@pamho.net; (Guesthouse) Tel. (0565) 254-0022; ramamani@sancharnet.in

Warangal, AP — Mulugu Rd., Ayappa Pidipally, 506 007/ Tel. (08712) 426182

RURAL COMMUNITIES

Ahmedabad District, Gujarat (Hare Krishna Farm) — Katwada (contact ISKCON Ahmedabad)

Assam — Karnamadhu, Dist. Karimganj

Chamorshi, Maharashtra — 78 Krishnanagar Dham, Dist. Gadhachiroli, 442 603/ Tel. (0218) 623473

Hyderabad, AP (New Naimisaranya Farm) — P. O. Dabilpur Village, Medchal Tq., R.R. Dist., 501 401/ Tel. (040) 4742018

Indore, MP (Krishna-Balarama Mandir) — Hare Krishna Vihar, Nipania Village/ Tel. (731) 572794

Karnataka (Bhaktivedanta Eco-Village) — Nagodi P.O., Vollur Valley, Hosanagar Taluq, Shivmoga District, 577 425 (mail: Garuda Guha, Kollur, D.K. District, 576 220)

Mayapur, WB — (contact ISKCON Mayapur)

Puri, Orissa — ISKCON, Bhaktivedanta Ashram, Sipasirubuli, 752 001/ Tel. (06752) 230494

Surat, Gujarat — Bhaktivedanta Rajavidyalaya, Krishnalok, Surat-Bardoli Rd. Gangapur, P. O. Gangadhara, Dist. Surat, 394 310/ Tel. (02622) 63546

Vrindavan, UP — Vrinda Kund, Nandagaon, Dist. Mathura, U.P./ E-mail: vrinda@aol.com

MALAYSIA

Bahau — 156 Taman Sornam, Bahau 72100, Negeri Sembilan/ Tel. +60 (6) 481-4350 or 454-8982/ E-mail: paramanandakp@yahoo.com

Bukit Mertajam — 4 29 Jalan Sungai Rambai, 14000 Bukit Mertajam/ Tel. +60 (4) 538-1276/ E-mail: arumugam@notes.asemal.com.my

Ipoh — 15-H Jalan Lang, Jalan Padang, Tembak, 30000 Ipoh Perak, Darul Ridzuan/ Tel. +60 (5) 506-1601

Kuala Lumpur — Lot 9901, Jalan Awan Jawa, Taman Yarl, 58200 Kuala Lumpur/ Tel. +60 (3) 7980-7355/ Fax: +60 (3) 7981-1644/ E-mail: uttama@tm.net.my

Kuching — Lot 680, Block 250, Lorong Ketitir 3, Batu Kawa, 93250 Kuching, Sarawak/ Tel. +60 (82) 688-708/ E-mail: kripa@tm.net.my

Note for international phone calls: When dialing from outside the country, drop the "0" that begins most city codes (the numbers shown in parentheses). Exception: For Russia, drop the initial "8." Telephone numbers include country codes, identified by a +. To save space, we've skipped the codes for North America (1) and India (91). ◆ Temples with restaurants or dining ★ New listing ● Revised listing

Penang — 43A Jalan Kebun Bunga, 11350 Penang/ Tel. +60 (4) 229-5958/ E-mail: isana_gauranga@hotmail.com
Seremban — 28/7J Taman Desa, Temiang, 70200 Seremban, Negeri Sembilan (mail: 14 RJ 1/1, Taman Rasah Jaya, 70300 Seremban, Negeri Sembilan)/ Tel. +60 (6) 765-1379/ E-mail: ppnada@tm.net.my
Sungei Petani — Lot 46, Jalan 1/6, Taman Sri Wang, 08000 Sungei Petani/ E-mail: smahsufi@usm.my
Taiping — 24 Lorong Panglima (Cator Ave.), Assam Kumbang, 34000 Taiping, Perak D.R. (mail: 590 Jalan Wat Siam, Kampung Pinang, 34600 Kamunting, Taiping, Perak)/ Tel. +60 (5) 807-9702 or 808-1475
Teluk Intan — Lot 11667, Lorong Tembikai, Off Jalan Changkat Jong, Taman Muhibbah, 36000 Teluk Intan (mail: 83 Jalan Pahang, Taman Malaysia, Teluk Intan, Perak)/ Tel. +60 (5) 623-6542 or 621-9978/ E-mail: munistuta@hotmail.com

RURAL COMMUNITIES

Malaysia — Jalan Sungai Manik, 36000 Teluk Intan, Perak/ Tel. +63 (032) 83254
Malaysia — (contact ISKCON Kuala Lumpur)

OTHER COUNTRIES

Bangkok, Thailand — 15/43 Auangfa Villa, Soi Nuanchan, Sukhapibal Rd., Bungkum, Bangkok/ Tel. +66 (02) 9445346 or (01) 4455401 or (09) 4452919/ E-mail: bvvnarasimhaswami@pamho.net
Cebu, Phillipines — Hare Krishna Paradise, 231 Pagsabungan Road, Basak, Mandaue City/ Tel. +63 (032) 345-3590
Chittagong, Bangladesh — Caitanya Cultural Society, 23 Nandan Kanan, N.N. Paul Blvd./ Tel. + 88 (031) 610822
Colombo, Sri Lanka — 188 New Chetty St., Colombo 13/ Tel. +94 (01) 433325/ E-mail: iskcon@slt.lk
Dhaka, Bangladesh — 5 Chandra Mohon Basak St., Banagram,1203/ Tel. +880 (02) 236249/ Fax: (02) 837287/ E-mail: iskcon@citechco.net
Hong Kong — 6/F Oceanview Court, 27 Chatham Road South (mail: P.O. Box 98919)/ Tel. +852 (2) 739-6818/ Fax: +852 (2) 724-2186/ E-mail: iskcon.hong.kong@pamho.net
Jakarta, Indonesia — Yayasan Radha-Govinda, P.O. Box 2694, Jakarta Pusat 10001/ Tel. +62 (021) 489-9646/ E-mail: matsyads@bogor.wasantara.net.id
Jessore, Bangladesh — Nitai Gaur Mandir, Kathakhali Bazaar P. O., Panjia
Jessore, Bangladesh — Sri Rup-Sanatan Smriti Tirtha Mandir, Ramshara, Magurahat P. O., Abhaynagar
Katmandu, Nepal — Budhanilkantha (mail: GPO Box 3520)/ Tel. +977 (01) 373790 or 373786/ Fax: +977 (01) 372976 (Attn: ISKCON)/ E-mail: iskcon@wlink.com.np
Mandalay, Myanmar — ISKCON Sri Krishna Temple, Corner of 19th Thukha Street, Nanshe, Mandalay/ E-mail: sdas108@hotmail.com
Manila, Philippines — 52 Copenhagen St., Merville Park Subdivision, Paranaque, Metro Manila 1700/ Tel. +63 (02) 824-5247/ Fax: (02) 823-8689/ E-mail: sridam.gds@pamho.net
Myitkyina, Myanmar — ISKCON Sri Jagannath Temple, Bogyoke Street, Shansu Taung, Myitkyina, Kachin State/ E-mail: mahanadi@mptmail.net.mm
Osafia, Israel — P.O. Box 2232, Osafia Village 30090/ Tel. +972 (04) 839-2876
Sylhet, Bangladesh — Sri Sri Radha-Madhava Mandir, Yugalatila, Kazal Sah Rd.
Tai Pei City, Taiwan — Ting Zhou Road, Sec. 3, No. 192, 4F, Tai Pei City 100/ Tel. +886 (02) 2365-8641/ E-mail: dayal.nitai.tkg@pamho.net
Tokyo, Japan — Subaru 1F, 4-19-6 Kamitakada, Nakano-ku, Tokyo 164-0002/ Tel. +81 (03) 5343-9147 or (090) 6544-9284/ Fax: +81 (03) 5343-3812/ E-mail: damodara@krishna.jp
Yogyakarta, Indonesia — P.O. Box 25, Babarsari YK, DIY

RURAL COMMUNITIES

Bangladesh (Kulaura) — Rangirkul Bidyashram, Kulaura, Dist. Moulvibazar/ Fax: +880 (08624) 88035
Bangladesh (Sri Pundarika Dhama) — Mekhla, Hathazari, Dist. Chittagong/ Tel. (031) 610822
Bangladesh (Comilla) — Jagannathpur, Comilla
Indonesia (Govinda Kunja) — (contact ISKCON Jakarta)

NORTH AMERICA

CANADA

Calgary, Alberta — 313 Fourth Street N.E., T2E 3S3/ Tel. (403) 265-3302/ Fax: (403) 547-0795/ E-mail: vamanstones@shaw.ca
Edmonton, Alberta — 9353 35th Ave., T6E 5R5/ Tel. (780) 439-9999/ E-mail: edmonton@iskcon.ca
Montreal, Quebec — 1626 Pie IX Boulevard, H1V 2C5/ Tel. & fax: (514) 521-1301/ E-mail: iskconmontreal@bellnet.ca
◆ Ottawa, Ontario — 212 Somerset St. E., K1N 6V4/ Tel. (613) 565-6544/ Fax: (613) 565-2575/ E-mail: iskconottawa@sympatico.ca
Regina, Saskatchewan — 1279 Retallack St., S4T 2H8/ Tel. (306) 525-1640
◆ Toronto, Ontario — 243 Avenue Rd., M5R 2J6/ Tel. (416) 922-5415/ Fax: (416) 922-1021/ E-mail: toronto@iskcon.net
◆ Vancouver, B.C. — 5462 S.E. Marine Dr., Burnaby V5J 3G8/ Tel. (604) 433-9728/ Fax: (604) 648-8715/ E-mail: jaygo@telus.net; Govinda's Bookstore & Cafe/ Tel. (604) 433-7100 or 1-888-433-8722

RURAL COMMUNITY

Ashcroft, B.C. — Saranagati Dhama (mail: P.O. Box 99, VOK 1A0)/ Tel. (250) 453-2397/ Fax: (250) 453-2622 [attn: (250) 453-2397]/ E-mail: saranagativillage@hotmail.com

U.S.A.

◆ Atlanta, Georgia — 1287 South Ponce de Leon Ave. N.E., 30306/ Tel. & fax: (404) 377-8680/ E-mail: bala108@earthlink.net
Austin, Texas — 10700 Jonwood Way, 78753/ Tel. (512) 835-2121/ Fax: (512) 835-8479 E-mail: harekrishna@swbell.net
Baltimore, Maryland — 200 Bloomsbury Ave., Catonsville 21228/ Tel. (410) 744-4069/ Fax: (410) 744-1624/ E-mail: info@baltimorekrishna.com
Berkeley, California — 2334 Stuart Street, 94705/ Tel. (510) 649-8619/ Fax: (510) 665-9366/ E-mail: tp@iskconberkeley.com
Boise, Idaho — 1615 Martha St., 83706/ Tel. (208) 344-4274/ E-mail: boise_temple@yahoo.com
Boston, Massachusetts — 72 Commonwealth Ave., 02116/ Tel. (617) 247-8611/ E-mail: radhagopi@juno.com
Chicago, Illinois — 1716 W. Lunt Ave., 60626/ Tel. (773) 973-0900/ Fax: (773) 973-0526/ E-mail: chicago@iskcon.net
Columbus, Ohio — 379 W. Eighth Ave., 43201/ Tel. (614) 421-1661/ Fax: (614) 294-0545/ E-mail: rmanjari@sbcglobal.net
◆ Dallas, Texas — 5430 Gurley Ave., 75223/ Tel. (214) 827-6330/ Fax: (214) 823-7264/ E-mail: txkrishnas@aol.com; restaurant: vegetariantaste@aol.com
◆ Denver, Colorado — 1400 Cherry St., 80220/ Tel. (303) 333-5461/ Fax: (303) 321-9052/ E-mail: naikatma.acbsp@pamho.net
◆ Detroit, Michigan — 383 Lenox Ave., 48215/ Tel. (313) 824-6000/ Fax: (313) 822-3748/ E-mail: girigovardhana@hotmail.com
Gainesville, Florida — 214 N.W. 14th St., 32603/ Tel. (352) 336-4183/ Fax: (775) 206-9478/ E-mail: info@krishnalunch.com
Hartford, Connecticut — 1683 Main St., E. Hartford 06108/ Tel. & fax: (860) 289-7252/ E-mail: pyarimohan@aol.com
◆ Honolulu, Hawaii — 51 Coelho Way, 96817/ Tel. (808) 595-3947/ E-mail: vrnda@aol.com
Houston, Texas — 1320 W. 34th St., 77018/ Tel. (713) 686-4482/ Fax: (713) 956-9968/ E-mail: management@iskconhouston.org
Kansas City, Missouri — Rupanuga Vedic College (Men's Seminary), 5201 The Paseo, 64110/ Tel. (800) 340-5286/ Fax: (816) 361-0509/ E-mail: info@rvc.edu
◆ Laguna Beach, California — 285 Legion St., 92651/ Tel. (949) 494-7029/ E-mail: tuka108@hotmail.com
Las Vegas, Nevada — 5226 Sandstone Dr., 89142/ Tel. (702) 440-4998/ E-mail: surapala@pamho.net
Long Island, New York — 197 S. Ocean Ave., Freeport 11520/ Tel. (516) 223-4909/ E-mail: gauda@optonline.net
◆ Los Angeles, California — 3764 Watseka Ave., 90034/ Tel. (310) 836-2676/ Fax: (310) 839-2715/ E-mail: nirantara@juno.com; restaurant: arcita@webcom.com
◆ Los Angeles, California — 3520–3526 Slauson Ave., 90043/ Tel. (323) 295-1517
◆ Miami, Florida — 3220 Virginia St., 33133/ Tel. (305) 442-7218/ Fax: (305) 444-7145
◆ New Orleans, Louisiana — 2936 Esplanade Ave., 70119/ Tel. (504) 486-3583/ E-mail: rrk196820@cs.com
◆ New York, New York — 305 Schermerhorn St., Brooklyn 11217/ Tel. (718) 855-6714/ Fax: (718) 875-6127/ E-mail: ramabhadra@aol.com
New York, New York — 26 Second Avenue, 10003/ Tel. (212) 253-6182/ E-mail: webmaster@krishnanyc.com
Philadelphia, Pennsylvania — 41 West Allens Lane, 19119/ Tel. (215) 247-4600/ Fax: (215) 247-8702/ E-mail: iskconphilly@aol.com
Philadelphia, Pennsylvania — 1408 South St., 19146/ Tel. (215) 985-9335/ E-mail: savecows@aol.com
Phoenix, Arizona — 100 S. Weber Dr., Chandler 85226/ Tel. (480) 705-4900/ Fax: (480) 705-4901/ E-mail: svgd108@yahoo.com
Portland, Oregon — 3766 SE Division, 97202/ Tel. (503) 236-6734; E-mail: iskconoregon@hotmail.com
Queens, New York — 114-37 Lefferts Blvd., 11420 / Tel. & fax: (718) 848-9010 / E-mail: sunandanadas@hotmail.com
◆ St. Louis, Missouri — 3926 Lindell Blvd., 63108/ Tel. (314) 535-8085 or 534-1708 or 535-2696/ Fax: (314) 535-0672/ E-mail: iskcon.stl@pamho.net
◆ San Diego, California — 1030 Grand Ave., Pacific Beach 92109/ Tel. (858) 483-2500/ Fax: (858) 483-0941/ E-mail: gandharvika@pamho.net
● San Jose, California — 951 S. Bascom Ave., 95128/ Tel. (408) 293-4959/ E-mail: iskconsanjose@yahoo.com
Seattle, Washington — 1420 228th Ave. S.E., Sammamish 98075/ Tel. (425) 391-3293/ Fax: (425) 868-8928/ E-mail: iskconseattle@yahoo.com
Tallahassee, Florida — 1323 Nylic St., 32304/ Tel. & fax: (850) 224-3803/ E-mail: darudb@hotmail.com
Towaco, New Jersey — 100 Jacksonville Rd. (mail: P.O. Box 109), 07082/ Tel. & fax: (973) 299-0970/ E-mail: newjersey@iskcon.net
◆ Tucson, Arizona — 711 E. Blacklidge Dr., 85719/ Tel. (520) 792-0630/ Fax: (520) 791-0906/ E-mail: tucphx@cs.com
Washington, D.C. — 10310 Oaklyn Dr., Potomac, Maryland 20854/ Tel. (301) 299-2100/ Fax: (301) 299-5025/ E-mail: sri.trikalajna.mg@pamho.net

RURAL COMMUNITIES

Alachua, Florida — 17306 N.W. 112th Blvd., 32615 (mail: P.O. Box 819, 32616)/ Tel. (386) 462-2017/ Fax: (386) 462-3468/ E-mail: alachuatemple@alltel.net
Carriere, Mississippi (New Talavan) — 31492 Anner Road, 39426/ Tel. (601) 749-9460 or 799-1354/ Fax: (601) 799-2924/ Fax: (601) 799-2924/ E-mail: talavan@mypicayune.com
Gurabo, Puerto Rico (New Govardhana Hill) — Carr. 181, Km. 16.3, Bo. Santa Rita, Gurabo (mail: HC-01, Box 8440, Gurabo, PR 00778)/ (Office) Tel. & fax: (787) 737-4265/ (Temple) Tel. (787) 712-0358/ E-mail: iskconpr@hotmail.com
Hillsborough, North Carolina (New Goloka) — 1032 Dimmocks Mill Rd., 27278/ Tel. (919) 732-6492/ E-mail: bkgoswami@compuserve.com
◆ Moundsville, West Virginia (New Vrindaban) — R.D. No. 1, Box 319, Hare Krishna Ridge, 26041/ Tel. (304) 843-1600; Guest House, (304) 845-5905/ Fax: (304) 854-0023/ E-mail: mail@newvrindaban.com
Mulberry, Tennessee (Murari-sevaka) — Rt. No. 1, Box 146-A, 37359/ Tel. (931) 759-6888/ Fax: (615) 759-5785/ E-mail: visnujana@hotmail.com
Port Royal, Pennsylvania (Gita Nagari) — R.D. No. 1, Box 839, 17082/ Tel. & fax: (717) 527-4101/ E-mail: vrajalila@acsworld.net
Sandy Ridge, North Carolina — 1264 Prabhupada Rd., 27046/ Tel. (336) 593-9888

ADDITIONAL RESTAURANTS

San Juan, Puerto Rico — Gopal, 201B Calle Tetuan, Viejo San Juan, 00901/ Tel. (787) 724-0229
Seattle, Washington — My Sweet Lord, 5521 University Way, 98105/ Tel. (425) 643-4664
Tallahassee, Florida — Higher Taste, 411 St. Francis St., 32301/ Tel. (850) 894-4296

EUROPE

UNITED KINGDOM AND IRELAND

Belfast, Northern Ireland — Brooklands, 140 Upper Dunmurray Lane, BT17 OHE/ Tel. +44 (028) 9062 0530

Birmingham, England — 84 Stanmore Rd., Edgbaston, B16 9TB/ Tel. +44 (0121) 420-4999
Cardiff, Wales — 116, Cowbridge Road East, Cardiff CF11 90X/ Tel. +44 (029 0391/
E-mail: thesoulcentre@pamho.net
Coventry, England — Kingfield Rd., Coventry (mail: 19 Gloucester St., Coventry CV1 3BZ)/
Tel. +44 (024) 7655 2822 or 5420/ E-mail: haridas.kds@pamho.net
Glasgow, Scotland — Karuna Bhavan, Bankhouse Rd., Lesmahagow, Lanarkshire, ML11 0ES/
Tel. +44 (01555) 894790/ Fax: +44 (01555) 894526/ E-mail: karunabhavan@aol.com
Leicester, England — 21 Thoresby St., North Evington, LE5 4GU/ Tel. +44 (0116) 276 2587 /
E-mail: pradyumna.jas@pamho.net
Liverpool, England — 114 Bold St., L1 4HY/ Tel. +44 (01555) 894-790
◆ London, England (city) — 10 Soho St., W1D 3DL/ Tel. +44 (020) 7437-3662; residential/pujaris, 7439-3606; shop, 7287-0269; Govinda's Restaurant, 7437-4928/ Fax: +44 (020) 7439-1127/
E-mail: london@pamho.net
London, England (country) — Bhaktivedanta Manor, Dharam Marg, Hilfield Lane, Watford, Herts, WD25 8EZ/ Tel. +44 (01923) 857244/ Fax: +44 (01923) 852896/ E-mail:bhaktivedanta.manor @pamho.net; (for accommodations:) accommodations.requests@pamho.net
London, England (north) — 176 Royal College St., Camden, NW10SP/ Tel. +44 (0207) 485 4188 or (0790) 642 0827/ E-mail: foodforalluk@aol.com
London, England (south) — 42 Enmore Road, South Norwood, SE25 5NG/ Tel. +44 (020) 8656 4296
Manchester, England — 20 Mayfield Rd., Whalley Range, M16 8FT/ Tel. +44 (0161) 226-4416
Newcastle-upon-Tyne, England — 304 Westgate Rd., NE4 6AR/ Tel. +44 (0191) 272 1911/
E-mail: bhakti.rasa@pamho.net
Plymouth, England — 2 Windermere Crescent, Derriford, PL6 5HX/ Tel +44 (01752) 776708/
E-mail: dhirasanta@aol.com
Romford, England — 3 Rowan Walk, Hornchruch, RM11 2JA/ tel. +44 (01708) 454092
RURAL COMMUNITIES
Lisnaskea, Northern Ireland — Govindadwipa Dhama, Inisrath Island, Co. Fermanagh, BT92 9GN/ Tel. +44 (028) 6772 1512/ E-mail: govindadwipa@pamho.net
London, England — (contact Bhaktivedanta Manor)
(Krishna conscious programs are held regularly in more than forty other cities in the U.K. For information, contact ISKCON Reader Services, P.O. Box 730, Watford WD25 8EZ, UK; www.iskcon.org.uk)
ADDITIONAL RESTAURANTS
Dublin, Ireland — Govinda's, 4 Aungier St., Dublin 2/ Tel. +353 (01) 475-0309/ Fax: (01) 478-6204
Swansea, Wales — Govinda's, 8 Craddock St., SA1 3EN/ Tel. +44 (01792) 468469/
E-mail: govindas.swansea@pamho.net

GERMANY

Abentheuer — Boecking Str. 4a, 55767/ Tel. +49 (06782) 980436/ Fax: +49 (06782) 980437/
E-mail: gaura.bhavini.sns@pamho.net
Berlin — Kastanien Allee 3, D-10435/ Tel. +49 (030) 44357296 or 44315921/
E-mail: harekrishna-berlin@pamho.net
◆ Cologne — Taunusstr. 40, 51105/ Tel. +49 (0221) 830-1241/ Fax: +49 (0221) 837-0485
Hamburg — Eiffestrasse 422, 20537 Hamburg/ Tel. +49 (040) 4102848
Heidelberg — Forum 5, Wohnung 4, Baden-Wurttemberg 69126/ Tel. & fax: +49 (06221) 384553/
E-mail: Vipula.ss@pamho.net
Munich — Wachenheimer Strasse 1, 81539/ Tel. +49 (089) 6880-0288/ Fax: +49 (089) 6880-0289/
RURAL COMMUNITY
Jandelsbrunn (Nava Jiyada Nrsimha Ksetra) — Zielberg 20, 94118/ Tel +49 (08583) 316/
Fax: +49 (08583) 1671/ E-mail: njnk@pamho.net

HUNGARY

Budapest — Mariaremetei ut. 77, Budapest 1028 II/ Tel. +36 (01) 397-0435, 397-0436/
E-mail: budapest@pamho.net
Debrecen — Csapo u. 1. III./4., 4024 Debrecen/ Tel. +36 (052) 431-727/
E-mail: debrecen@pamho.net
Eger — Szechenyi u. 64, 3300 Eger/ Tel. +36 (036) 410-515 or 313-761/ E-mail: eger@pamho.net
Kecskemet — Dobo krt. 3. II./3., 6000 Kecskemet (mail: Pf. 546, 6001 Kecskemet)/ Tel. +36 (076) 480-920/ E-mail: kecskemet@pamho.net
Miskolc — Bethlen G. u. 3, 3526 Miskolc/ Tel. +36 (046) 416-643/ E-mail: miskolc@pamho.net
Pecs — Agota u-1-3, 7625 Pecs/ Tel. +36 (072) 515-991/ Fax: (072) 313-771/
E-mail: pecs@pamho.net
Szeged — Berkert u. 25, 6723 Szeged/ Tel. +36 (062) 471-639/ E-mail: szeged@pamho.net
RURAL COMMUNITY
Somogyvamos — Krsna-völgy, Fö u. 38, 8699 Somogyvamos/ Tel. & fax: +36 (085) 540-002 or 340-185/ E-mail: krisna-volgy@pamho.net
ADDITIONAL RESTAURANT
Budapest, Hungary — Govinda, Vigyazo F. u. 4, 1051/ Tel. +36 (01) 2691625

ITALY

Bergamo — Villaggio Hare Krishna (da Medolago strada per Terno d'Isola), 24040 Chignolo d'Isola (BG)/ Tel. +39 (035) 4940706
★ Catania — via della Regione 16 - Tarderia, 95030 Pedara CT/ Tel. +39 (095) 7896216
Milan — via Valpetrosa 5, 20123/ Tel. +39 (02) 862417/ Fax: +39 (035) 4940705 or 4940945/
E-mail: radharamana@lombardiacom.it
Rome — via Santa Maria del Pianto, 15–17, 00186/ Tel. +39 (06) 68891540/
E-mail: lilasukha@libero.it
Vicenza — via Roma 9, 36020 Albettone (VI)/ Tel. +39 (0444) 790573/ Fax: +39 (0444) 790581/
E-mail: giridhari.rns@pamho.net
RURAL COMMUNITY
◆ Florence (Villa Vrindavan) — via Scopeti 108, 50026 San Casciano in Val di Pesa (FI)/
Tel. +39 (055) 820054/ Fax: +39 (055) 828470/ E-mail: isvaripriya@libero.it
ADDITIONAL RESTAURANTS
Milan — Govinda's, via Valpetrosa 5, 20123/ Tel. +39 (02) 862417
Rome — Govinda, via Santa Maria del Pianto, 15–17/ Tel. +39 (06) 69991540/
E-mail: lilasukha@libero.it

SPAIN

Barcelona — Plaza Reial 12, Entlo 2, 08002/ Tel. +34 93 302-5194/
E-mail: templobcn@hotmail.com
Madrid — Espíritu Santo 19, 28004/ Tel. +34 91 521-3096
Málaga — Ctra. Alora, 3, Int., 29140 Churriana/ Tel. +34 95 262-1038/ E-mail: malaga@pamho.net
RURAL COMMUNITY
Brihuega (New Vraja Mandala) — (Santa Clara) 19411 Brihuega / Tel. +34 949 280436
RESTAURANT
Barcelona — Restaurante Govinda, Plaza de la Villa de Madrid 4–5, 08002/
Tel. +34 (93) 318-7729

SWEDEN

◆ Gothenburg — Karl Johansgatan 57, SE-414 55, Göteborg/ Tel. +46 (031) 879648 (restaurant: 421462)/ E-mail: info@harekrishnagoteborg.com (restaurant: info@govindasgoteborg.com)
Grödinge — Radha-Krishna Temple, Korsnäs Gård, 14792 Grödinge, Tel.+46 (08) 53029800 /
Fax: +46 (08) 53025062/ E-mail: bmd@pamho.net
◆ Lund — Bredgatan 28, 222 21/ Tel. +46 (046) 399500; Restaurant: +46 (046) 120413/
Fax: +46 (046) 188804/ E-mail: locan@pamho.net
◆ Stockholm — Fridhemsgatan 22, 11240/ Tel. +46 (08) 654-9002/ Fax: +46 (08) 650-8813/
Restaurant: Tel. & fax: +46 (08) 654-9004/ E-mail: lokanatha@hotmail.com
Uppsala — ISKCON, 74193 Knivsta/ Tel. +46 (018) 102924/ E-mail: iskcon@telia.com
RURAL COMMUNITY
Järna — Almviks Gård, 153 95/ Tel. +46 (08551) 52050/ Fax: +46 (08551) 52060/
E-mail: almviks.gard@pamho.net

OTHER COUNTRIES

Amsterdam, The Netherlands — Van Hilligaertstraat 17, 1072 JX/ Tel. +31 (020) 675-1404 or -1694/ Fax: +31 (020) 675-1405/ E-mail: amsterdam@pamho.net
Antwerp, Belgium — Amerikalei 184, 2000/ Tel. +32 (03) 237-0037
Basel, Switzerland — St. Jakob-Strasse 33, 4132 Muttenz/ Tel. & fax: +41 (061) 462-0614/
E-mail: sacidulal.bcs@pamho.net
Cakovec, Croatia — Radnicka 2, Svaska ves, 40000 Cakovec/ Tel. & fax: +385 (040) 334312
● Copenhagen, Denmark — Skjulhoj Alle 44, 2720 Vanlose, Copenhagen/ Tel. +45 4828 6446/
Fax: +45 4828 7331/ E-mail: iskcon.denmark@pamho.net
Helsinki, Finland — Ruoholahdenkatu 24 D (III krs) 00180/ Tel. +358 (9) 694-9879/
Fax: +358 (9) 694-9837/ E-mail: krishna@saunalahti.fi
Kaunas, Lithuania — 37, Savanoryu pr., 3000/ Tel. +370 (7) 22-2574 or 26-8953/
Fax: +370 (7) 70-6642
Kokosovce, Slovak Republic — Abranovce 60, 08252 Kokosovce/ Tel. +421 (51) 7798482
◆ Lisbon, Portugal — Rua Dona Estefania, 91 R/C 1000 Lisboa/ Tel. & fax: +351 (01) 314-0314 or 352-0038/ E-mail: iskcon.lisbon@pamho.net
Ljubljana, Slovenia — Zibertova 27, 1000/ Tel. +386 (01) 4312319 or 4312124/ Fax: +386 (061) 310815/ E-mail: ananta.rns@pamho.net
◆ Locarno, Switzerland — Govinda Rama, Via Borghese 14, 6600/ Tel. +41 (091) 752-3851/
Fax: +41 (091) 752-3852/ E-mail: bhaktya.labhya.hks@pamho.net
Osijek, Croatia — Ivana Gundulica 9, 31000 Osijek/ Tel. +385 (031) 202759
Paris, France — 35 Rue Docteur Jean Vaquier, 93160 Noisy le Grand/ Tel. & fax: +33 (01) 4303-0951/ E-mail: paramgati.swami@pamho.net
Plovdiv, Bulgaria — ul. Prosveta 56, Kv. Proslav, 4015/ Tel. & fax +359 (032) 446962/
E-mail: plovdiv@pamho.net
Porto, Portugal — Rua S. Miguel 19, 4050-560 (mail: Apartado 4108, 4002-001)/
Tel. & fax: +351 (0222) 007-223/ E-mail: oriente.porto@teleweb.pt
Prague, Czech Republic — Jilova 290, Prague 5 - Zlicin 155 21/ Tel. +42 (02) 5795-0391/
E-mail: info@vedavision.cz
Pula, Croatia — Vinkuran centar 58, 52000 (mail: P.O. Box 16)/ Tel. & fax: +385 (052) 573581
◆ Radhadesh, Belgium — Chateau de Petite Somme, 6940 Septon-Durbuy/ Tel. +32 (086) 322926 (restaurant: 321421)/ Fax: +32 (086) 322929/ E-mail: radhadesh@pamho.net
◆ Riga, Latvia — 56, K. Baron st., LV1011/ Tel. +371 (02) 27-2490/ Fax: +371 (2) 27-4120
Rijeka, Croatia — Ivana Zajca 6/2, 51000 Rijeka (mail: P.O. Box 61)/ Tel. +385 (098) 697436/
E-mail: dvaraka-gamana.kkd@pamho.net
Sarajevo, Bosnia-Herzegovina — ISKCON, Gornjo Vakufska 12, 71000/ Tel. +387 (071) 201530
Skopje, Macedonia — Vvz. "ISKCON," Roze Luksemburg 13, 91000/ Tel. +389 (091) 201451
Sofia, Bulgaria — 4 J. Kjuri Str., 1113 Sofia (mail: P.O. Box 827, Sofia 1000)/
Tel. +359 (02) 705-616 or 989-0488/ E-mail: sofia@pamho.net
◆ Tallinn, Estonia — Luise Street 11a, 10142/ Tel. +372 6460047/ E-mail: tallinn@pamho.net
Timisoara, Romania — Porumbescu 92, 1900/ Tel. & fax +40 (056) 154776/
Vienna, Austria — Reinprechtsdorferstr. 43/5, A-1050/ Tel. +43 (01) 547-1004/
E-mail: iskconwien@hotmail.com
Vilnius, Lithuania — 23-1, Raugyklos G, 2024/ Tel. +370 (5) 2135218/ E-mail: vilnius@pamho.net
Warsaw, Poland — Mysiadlo k. Warszawy, 05-500 Piaseczno, ul. Zakret 11/
Tel. +48 (022) 750-7797 or -8247/ Fax: +48 (022) 750-8249/ E-mail: kryszna@post.pl
● Wroclaw, Poland — ul. Brodzka 157, 54-067 Wroclaw/ Tel. & fax: +48 (071) 354-3802/
E-mail: kavicandra.kkd@pamho.net
Zagreb, Croatia — Centar Za Vedske Studije, II Bizet 36, 10000 (mail: P.O. Box 68, 10001)/
Tel. & fax: +385 (01) 3772-643/ E-mail: ripuha@pamho.net
Zürich, Switzerland — Bergstrasse 54, 8030/ Tel. +41 (01) 262-3388/ Fax: +41 (01) 262-3114/
E-mail: kgs@pamho.net
RURAL COMMUNITIES
Czech Republic — Krsnuv Dvur c. 1, 257 28 Chotysany/ Tel. +420 (0602) 375978
◆ France (Bhaktivedanta Village) — Chateau Bellevue, F-39700 Chatenois/ Tel. +33 (03) 8472-8235/
Fax: +33 (03) 8482-6973/ E-mail: guru-sakti.hks@pamho.net
France (La Nouvelle Mayapura) — Domaine d'Oublaisse, 36360, Lucay le Mâle/
Tel. +33 (02) 5440-2395/ Fax: +33 (02) 5440-2893/ E-mail: new.mayapur@pamho.net
★ Poland (New Santipur) — Czarnow 21, 58-424 Pisarzowice, woj. dolnoslaskie/
Tel. +48 (075) 744-8892/ E-mail: radhu@wp.pl
ADDITIONAL RESTAURANTS
Copenhagen, Denmark — Govinda's, Nøerre Farimagsgade 82, DK-1364 Kbh K/ Tel. +45 3333-7444

Oslo, Norway — Krishna's Cuisine, Kirkeveien 59B, 0364/ Tel. +47 (022) 606-250
Prague, Czech Republic — Govinda's, Soukenicka 27, 110 00 Prague-1/ Tel. +420 (02) 2481-6631 or 2481-6016/ E-mail: info@vedavision.cz
Prague, Czech Republic — Govinda's, Na hrazi 5, 180 00 Prague 8-Liben/ Tel. +420 (02) 683-7226/ E-mail: goodday@volny.cz
Prague, Czech Republic — Balarama Restaurant, Orlicka 9, Praha 3, Vinohrady 130 00/ Tel. & fax: +420 222 728 885
Presov, Slovak Republic — Govinda's, Hlavna 70, 08001/ Tel. +0042 (191) 722 819
Tallinn, Estonia — Damodara, Lauteri Street 1, 10114/ Tel. +372 6442650
Vienna, Austria — Govinda, Lindengasse 2A, 1070/ Tel. +43 (01) 522-2817
Zürich, Switzerland — Govinda's Veda-Kultur, Preyergasse 16, 8001/ Tel. & fax: +41 (01) 251 88 59/ E-mail: info@govinda-shop.ch

COMMONWEALTH OF INDEPENDENT STATES

RUSSIA

Astrahan — 141052, 8-59, Botvina st./ Tel. +7 (8510) 28-9431
Chita — 27, Kurnatovskogo st./ Tel. +7 (30222) 23-4971 or -0911
Ekaterinburg — 620078, G. Ekaterinburg, per. Otdelniy 5DK VOG/ Tel. +7 (3432) 74-2200 or 49-5262
Irkutsk — st. Krimskaya 6A/ Tel. (3952) 38-71-32 or 3240-62/ E-mail: iosk@iosk.irkutsk.su
Kazan — 13, Sortirovochnaya st, pos.Yudino/ Tel. +7 (8432) 55-2529 or 42-9991
Krasnodar — 418, Stepnaya st., selo Elizavetinskoye, Krsnodarski krai/ Tel. +7 (8612) 50-1694
Kurjinovo — 8, Shosseinaya st., pos. Ershovo, Urupski region, Karachayevo-Cherkessia
Moscow — 8/3, Khoroshevskoye sh. (mail: P.O. Box 69), 125284/ Tel. +7 (095) 255-6711/ Tel. & fax: +7 (095) 945-3317
Moscow — Nekrasovsky pos., Dmitrovsky reg., 141700/ Tel. +7 (095) 577-8543, -8601, or -8775/ Fax: +7 (095) 446-4746/ E-mail: shyama.rns@pamho.net
Murmansk — 16, Frolova st. (mail: P.O. Box 5823)/ Tel. +7 (8152) 58-9284/ E-mail: upendra@mun.rospac.ru
Nijny Novgorod — 14b, Chernigovskaya Str., 603001/ Tel. +7 (8312) 30-5197 or 25-2592
Novorossiysk — 117, Shillerovskaya st./ Tel. +7 (86134) 38-926 or 51-415
Novosibirsk —18/2 Kholodilynaya st., 630001/ Tel. +7 (3832) 46-2655 or -2666
Omsk — 664099, 42 10th Severnaya st. (mail: P.O. Box 8741)/ Tel. +7 (3812) 24-5310 or 41-4051
Perm — 12, Verhnekuryinskaya st., 614065/ Tel. +7 (3422) 33-5740 or 27-0681/ E-mail: ffl@pi.ccl.ru
Rostov-Na-Donu — 84/1, Saryana st., 344025 (mail: P.O. Box 64, 344007)/ Tel. & fax: +7 (8632) 51-0456
Samara — 122, Aeroportovskoye sh., Zubchininovka/ Tel. +7 (8462) 97-0318 or -0323
Simbirsk — 10, Glinki st., 432002/ Tel. +7 (8422) 21-4016
Sochi — 81a, Lesnaya st., Bytha/ Tel. +7 (8622) 98-5639/ Tel. & fax: +7 (8622) 97-2483
Ulan-Ude — Prirechnaya str. 23, 670013 (mail: P.O. Box 4268, 670000)/ Tel. +7 (3012) 30-795/ E-mail: abpchk@burnet.sibea.ru/ E-mail: iskcon@vtsnet.ru
Vladimir — Ul. Nikolo-Galeyskaya 56/25, 60000/ Tel. +7 (0922) 32-6726
Vladivostok — 5–1, Rudneva st., 690087/ Tel. +7 (4232) 23-6685

RESTAURANTS

Ekaterinburg — Sankirtana, 33 Bardina st./ Tel. +7 (3432) 41-2737
St. Petersburg — Govinda's, 58, Angliysky pr., 190008/ Tel. +7 (812) 113-7896
Vladivostok — Gopal's, 10/12, Oleansky pr./ Tel. +7 (4232) 26-8943/ E-mail: vrajendra.kumar.pvs@pamho.net

UKRAINE

Dnepropetrovsk — Spusk Kalininskiy 39, 320038/ Tel. +380 (0562) 42-3631 or 45-4709/ E-mail: vibhuti@iskcon.dp.ua
Donetsk — 22, Rubensa st., Makeyevka 339018/ Tel. +380 (0622) 94-9104 or -3140/ E-mail: premada@iskcon.donetsk.ua
Kharkov — 43, Verknegievskaya St., Holodnaya Gora, 310015/ Tel. +380 (0572) 20-2167 or 72-6869/ E-mail: kharkov@pamho.net
Kiev — Dmitrievskaya, 21-B/ Tel. +380 (044) 219-1041 or -1042/ Tel. & fax +380 (044) 244-4934
Kiev — 16, Zorany per., 254078/ Tel. +380 (044) 433-8312, or 434-7028 or -5533
Nikolaev — 5-8, Sudostroitelny per., 327052/ Tel. +380 (0510) 35-1734
Vinnica — 5, Chkalov st., 28601/ Tel. +380 (0432) 32-3152

OTHER COUNTRIES

Almaty, Kazakstan — 5, Kommunarov per., 480022/ Tel. +7 (327) 235-3830 or -3930
Baku, Azerbaijan — 2, Zardobi per., Uzbekistan st., pos. 8th km. 370060/ Tel. +994 (12) 21-2376/ E-mail: baku@pamho.net
Bishkek, Kirgizstan — 5, Omsky per., 720007/ Tel. +7 (3312) 24-2230 or 44-3776
Dushanbe, Tadjikistan — 38, Anzob st., 734001/ Tel. +7 (3772) 27-1920 or -3990/ E-mail: gurupriy a@cada.tajik.net
Kishinev, Moldova — 13, A. Popovich st., 277022/ Tel. +373 (2) 55-8099 or 76-9254
Minsk, Belarus — 11, Pavlova st., 220053/ Tel. +375 (172) 13-0629
Sukhumi, Georgia — st. Pr-t Mira d 274/ Tel. +995 (8122) 2-9954
Tashkent, Uzbekistan — 54, Ul. Cervyakova, 700005/ Tel. +7 (3712) 93-0352 or 34-4612
Tbilisi, Georgia — 16, Kacharava st., Avchalskoye sh., 380053/ Tel. +995 (32) 62-3326 or 98-5812

RESTAURANT

Almaty, Kazakstan — 4, Zalomova st., 480037/ Tel. +7 (327) 235-1444

AUSTRALASIA

AUSTRALIA

Adelaide — 25 Le Hunte St., Kilburn, SA 5084/ Tel. +61 (08) 8359-5120/ Fax: (08) 8359-5149
Brisbane — 95 Bank Rd., Graceville (mail: P.O. Box 83, Indurupilly), QLD 4068/ Tel. +61 (07) 3379-5455/ Fax: +61 (07) 3379-5880/ E-mail: brisbane@pamho.net
Canberra — 1 Quick St., Ainslie, ACT 2602 (mail: P.O. Box 1411, Canberra, ACT 2601)/ Tel. & fax: +61 (02) 6262-6208/ E-mail: adi@actweb.net
Melbourne — 197 Danks St. (mail: P.O. Box 125), Albert Park , VIC 3206/ Tel. +61 (03) 9699-5122/ Fax: +61 (03) 9690-4093/ E-mail: iskcon@bigpond.net.au
Newcastle — 28 Bull St., Mayfield, NSW 2304/ Tel. +61 (02) 4967-7000/ E-mail: iskcon_newcastle@yahoo.com.au
Perth — 144 Railway Parade (corner of The Strand) [mail: P.O. Box 102], Bayswater, WA 6053/ Tel. +61 (08) 9370-1552/ Fax: +61 (08) 9272-6636/ E-mail: perth@pamho.net
Sydney — 180 Falcon St., North Sydney, NSW 2060 (mail: P.O. Box 459, Cammeray, NSW 2062)/ Tel. +61 (02) 9959-4558/ Fax: +61 (02) 9957-1893/ E-mail: sraduucp@sraddha.dialix.oz.au

RURAL COMMUNITIES

Bambra (New Nandagram) — 50 Seaches Outlet, off 1265 Winchelsea Deans Marsh Rd., Bambra VIC 3241/ Tel. +61 (03) 5288-7383/ E-mail: iskcon@bigpond.net.au
Cessnock, NSW — New Gokula Farm, Lewis Lane (off Mount View Rd., Millfield, near Cessnock [mail: P.O. Box 399, Cessnock]), NSW 2325/ Tel. +61 (02) 4998-800/ Fax: (Sydney temple)
Murwillumbah (New Govardhana) — Tyalgum Rd., Eungella (mail: P.O. Box 685), NSW 2484/ Tel. +61 (02) 6672-6579/ Fax: +61 (02) 6672-5498/ E-mail: ajita@in.com.au

RESTAURANTS

Adelaide — Hare Krishna Food for Life, 79 Hindley St., SA 5000/ Tel. +61 (08) 8231-5258
Brisbane — Govinda's, 99 Elizabeth St., 1st floor, QLD 4000/ Tel. +61 (07) 3210-0255
Cairns — Gaura Nitai's, 55 Spence St., Cairns, Queensland/ Tel. +61 (07) 4031-2255 or (0425) 725 901/ Fax: +61 (07) 4031 2256/ E-mail: basey@austarmetro.com.au
Melbourne — Crossways, 1st Floor, 123 Swanston St., VIC 3000/ Tel. +61 (03) 9650-2939
Melbourne — Gopal's, 139 Swanston St., VIC 3000/ Tel. +61 (03) 9650-1578
New Castle — Krishna's Vegetarian Cafe, 110 King Street, corner of King & Wolf Streets, NSW 2300/ Tel. +61 (02) 4929-6900
Perth — Hare Krishna Food for Life, 200 William St., Northbridge, WA 6003/ Tel. +61 (08) 9227-1684/ E-mail: perth@pamho.net
Sydney — Govinda's Upstairs, 112 Darlinghurst Road, Darlinghurst NSW 2010/ Tel. +61 (02) 9380-5155
Sydney — Hare Krishna Food for Life, 529B King St., Newtown, NSW 2042/ Tel. +61 (02) 9550-6524

NEW ZEALAND, FIJI, AND PAPUA NEW GUINEA

Christchurch, NZ — 83 Bealey Ave. (mail: P.O. Box 25-190)/ Tel. +64 (03) 366-5174/ Fax: +64 (03) 366-1965/ E-mail: iskconchch@clear.net.nz
Labasa, Fiji — Delailabasa (mail: P.O. Box 133)/ Tel. +679 812912
Lautoka, Fiji — 5 Tavewa Ave. (mail: P.O. Box 125)/ Tel. +679 664112/ Fax: +679 663039
Rakiraki, Fiji — Rewasa (mail: P.O. Box 204)/ Tel. +679 694243
Suva, Fiji — Joyce Place, Off Pilling Rd., Nasinu 7.5 miles (mail: P.O. Box 2183, Govt. Bldgs.)/ Tel. +679 393 599/ Fax: +679 314 583/ E-mail: iskconsuva@connect.com.fj
Wellington, NZ — 105 Newlands Rd., Newlands (mail: P.O. Box 2753)/ Tel. +64 (04) 478-4108/ E-mail: jagjeevandas.mvgm@paradise.net.nz

RURAL COMMUNITY

Auckland, NZ (New Varshan) — Hwy. 28, Riverhead, next to Huapai Golf Course (mail: R.D. 2, Kumeu)/ Tel. +64 (09) 412-8075/ Fax: +64 (09) 412-7130

RESTAURANTS

Auckland, NZ — Hare Krishna Food for Life, 268 Karangahape Road/ Tel. +64 (09) 300-7585
Hamilton, NZ — Gaura's Place Vegetarian Restaurant, 555 Victoria St./ Tel. +64 (07) 839-3558/ E-mail: yatrafamily@paradise.net.nz
Labasa, Fiji — Hare Krishna Restaurant, Naseakula Road/ Tel. +679 811364
Lautoka, Fiji — Gopal's, Corner of Yasawa St. and Naviti St./ Tel. +679 662990
Suva, Fiji — Hare Krishna Vegetarian Restaurant, Dolphins FNPF Place, Victoria Parade/ Tel. +679 314154/ E-mail: vdas@govnet.gov.fj
Suva, Fiji — Hare Krishna Vegetarian Restaurant, Opposite University of the South Pacific, Laucala Bay Rd./ Tel. +679 311683/ E-mail: vdas@govnet.gov.fj
Suva, Fiji — Hare Krishna Vegetarian Restaurant, 18 Pratt St./ Tel. +679 314154
Suva, Fiji — Hare Krishna Vegetarian Restaurant, 82 Ratu Mara Rd., Samabula/ Tel. +679 386333
Suva, Fiji — Hare Krishna Vegetarian Restaurant, Terry Walk, Cumming St./ Tel. +679 312295

AFRICA

GHANA

Accra — Samsam Rd., Off Accra-Nsawam Hwy., Medie, Accra North (mail: P.O. Box 11686)/ Tel. & fax +233 (021) 229988
Kumasi — Twumduase Land, Near Emina Hospital (mail: P.O. Box KS 10076)/ E-mail: shastra316@yahoo.com
Nkawkaw — P. O. Box 69
Sunyani — Plot No. 146, South Ridge Estates (mail P.O. Box 685)
Takoradi — New Amanful, P.O. Box 328
Tarkwa — State Housing Estate, Cyanide

RURAL COMMUNITY

Eastern Region — Hare Krishna Farm Community, P.O. Box 15, Old Akrade

NIGERIA

Abeokuta — Ibadan Rd., Obanatoka (mail: P.O. Box 5177)
Benin City — 108, Lagos-Uselu Rd. (mail: P.O. Box 1207)/ Tel. +234 (052) 258636
Enugu — 5/6, Destiny Layout, Old Abakaliki Rd., Near Enugu Airport, Emene
Ibadan — Ibadan-Lagos Express Way, Opposite Ile-Marun (mail: UIPO Box 9996)/ E-mail: gboyega@ibadan.skannet.com
Jos — Airforce Base, Abattoir Rd., by Nammua, Giring Village (mail: P.O. Box 6557)
Kaduna — Federal Housing Estate, Abuja Rd. (mail: P.O. Box 1121), Goningora Village/ Tel. +234 (062) 231335
Lagos — 12, Gani Williams Close, off Osolo Way, Ajao Estate, International Airport Rd. (mail: P.O. Box 8793, Marina)/ Tel. & fax +234 (01) 876169
Port Harcourt — Umuebule 11, 2nd tarred road (mail: P.O. Box 4429), Trans Amadi
Warri — Okwodiete Village, Kilo 8, Effurun/Orerokpe Rd. (mail: P.O. Box 1922)

SOUTH AFRICA

Cape Town — 17 St. Andrews Rd., Rondebosch 7700/ Tel. +27 (021) 689-1529/ Fax: +27 (021) 686-8233/ E-mail: cape.town@pamho.net

◆ Durban — 50 Bhaktivedanta Swami Circle, Unit 5 (mail: P.O. Box 56003), Chatsworth, 4030/ Tel. +27 (031) 403-3328/ Fax: +27 (031) 403-4429/ E-mail: iskcon.durban@pamho.net
◆ Johannesburg — 58 Kingston Ave., Auckland Park (mail: P.O. Box 649)/ Tel. +27 (011) 726-1168 or (083) 231-0878
◆ Lenasia — 7971 Capricorn Ave. (Entrance on Nirvana Dr.), Ext. 9, Lenasia (mail: P.O. Box 926, Lenasia, 1820)/ Tel. +27 (011) 894-1975 or 7969/ Fax: +27 (011) 894-1975/ E-mail: iskconjh@iafrica.com
Pretoria — 1189 Church St., Hatfield 0083 (mail: P.O. Box 14077, Hatfield 0028)/ Tel. & fax: +27 (12) 342-6216/ E-mail: iskconpt@global.co.za

OTHER COUNTRIES

Abidjan, Cote D'Ivoire — AICK-CI, 01 B.P. 8366/ Tel. & fax +225 563402
Baie du Cap, Mauritius — St. Martin/ Tel. +230 521-0028
Gaboronne, Botswana — P.O. Box 201003/ Tel. +267 307768/ Fax: +267 301988/ E-mail: dkkoshal@infow.bw
Kampala, Uganda — 9 Dewington Rd. (mail: P.O. Box 1647), Kampala/ Tel. +256 7564-2741
Kisumu, Kenya — Cairo Rd., P.O. Box 9202/ Tel. +254 (035) 40983/ Fax: +254 (035) 43827
Lome, Togo — BP 3105 Lome-Togo, Sis Face Place Bonke, Cote Blue Night, Toloin Kodome 228/ Tel. + 228 2217477 or 9028793/ Fax: +228 2217477/ E-mail: varaha.bts@pamho.net
Marondera, Zimbabwe — 6 Pine Street (mail: P.O. Box 339)/ Tel. +263 (028) 887-7801
Mombasa, Kenya — Hare Krishna House, Sauti Ya Kenya and Kisumu Rds. (mail: P.O. Box 82224)/ Tel. +254 (011) 312248
Nairobi, Kenya — Muhuroni Close, off West Nagara Rd. (mail: P.O. Box 28946)/ Tel. +254 (02) 744365/ Fax: +254 (02) 740957
◆ Phoenix, Mauritius — Hare Krishna Land, Pont Fer (mail: P. O. Box 108, Quartre Bornes)/ Tel. +230 696-5804/ Fax: +230 696-8576/ E-mail: iskcon.hkl@intnet.mu
Rose Belle, Mauritius — Shivala Lane/ Tel. +230 627-5030
RURAL COMMUNITIES
Mauritius (ISKCON Vedic Farm) — Hare Krishna Rd., Vrindaban/ Tel. +230 418-3185 or 418-3955/ Fax: +230 418-6470
Uganda (Hare Krishna Farm) — Seeta Town, Kampala

LATIN AMERICA

ARGENTINA

Buenos Aires — Centro Bhaktivedanta, Andonaegui 2054, Villa Urquiza, CP 1431/ Tel. +54 (01) 523-4232/ Fax: +54 (01) 523-8085/ E-mail: iskcon-ba@gopalnet.com
Rosario — Centro de Bhakti-Yoga, Paraguay 556 (2000)/ Tel. +54 (041) 252630 or 264243/ Fax: +54 (041) 490838
San Miguel — Muqoz 1745, entre Concejal Tribulato y Espaqa, (1663), Pcia. Buenos Aires/ Tel. +54 (011) 4664-6631 or 4667-0483/ E-mail: bhaktiyoga@sinectis.com.ar
RURAL COMMUNITY
Bhaktilata Puri — Ciudad de la Paz 3554 (1429) Capital Federal/ Tel. & fax: +54 (01) 523-8085
RESTAURANTS
Buenos Aires — Jagannath Prasadam, Triunvirato 4266 (1431)/ Tel. +54 (01) 521-3396
Buenos Aires — Restaurante Tulasi, Marcelo T. de Alvear 628, Local 30

BOLIVIA

Cochabamba — Av. Heroinas E-435 Apt. 3 (mail: P. O. Box 2070)/ Tel. & fax: +591 (042) 54346
◆ La Paz — Pasaje Jauregui, 2262/ Tel. +591 (02) 390458/ Tel. & fax: +591 (02) 392710/ E-mail: maturesh@bo.net
◆ Santa Cruz — Calle 27 de Mayo No. 99 esq. Justo Bazan/ Tel. & fax: +591 (03) 345189
RURAL COMMUNITY
Bolivia — (contact ISKCON Cochabamba)
ADDITIONAL RESTAURANTS
Cochabamba — Restaurant Gopal, calle España N-250 (Galeria Olimpia)/ Tel. +591 (042) 34082
Cochabamba — Restaurant Govinda, calle Mexico #E0303/ Tel. +591 (042) 22568
Cochabamba — Restaurant Tulasi, Av. Heroinas E-262
La Paz — Restaurant Imperial, Calle Sagarnaga No. 213
Oruro — Restaurant Govinda, Calle 6 de Octubre No. 6071
Santa Cruz — Snack Govinda, Calle Bolivar esq. Av. Argomosa (primer anillo)/ Tel. +591 (03) 345189
Sucre — Restaurant Sat Sanga, Calle Tarapacá No. 161/ Tel. +591 (64) 22547

BRAZIL

Belo Horizonte, MG — Rua Ametista, 212, Prado, 30410-420/ Tel. +55 (31) 3337-7645/ E-mail: srikrsnamurtidas@hotmail.com.br
◆ Curitiba, PR — Rua Dona Branca do Nascimento Miranda, 50, Pilarzinho, 82120-340/ Tel. +55 (41) 277-3176; E-mail: gourasundaradas@hotmail.com
◆ Porto Alegre, RS — Rua Jose Bonifacio, 605, Bom Fim, 90040-130/ Tel. +55 (51) 3332-1704/ E-mail: mathuranath@bol.com.br
◆ Recife, PE — Rua Bernardo Guimaraes, 114, Boa Vista, 50050-440/ Tel. +55 (32) 214-2021/ E-mail: nitaygouranga@ig.com.br
Rio de Janeiro, RJ — Rua Vilhena de Morais, 309, Barra da Tijuca, 22793-140/ Tel. +55 (21) 2491-1887/ E-mail: sergio.carvalho@pobox.com
Salvador, BA — Rua Alvaro Adorno, 17, Brotas, 40255-460/ Tel. +55 (71) 389-0402/ E-mail: salvador@iskconbahia.com.br
Sao Paulo, SP — Rua do Paraiso, 694, Paraiso, 04103-000/ Tel. +55 (11) 3263-0975/ E-mail: comunicacaomandir@grupos.com.br
Sao Paulo, SP — Rua Dom Leopoldo, 44, Alto da Lapa, 05468-040/ Tel. +55 (11) 4752-2553/ E-mail: info@ccvsprabhupada.com.br
RURAL COMMUNITIES
Caruaru, PE (Nova Vrajadhama) — Serra dos Cavalos, Distrito de Murici, P. O. Box 283, 55000-000/ E-mail: yagnivi@yahoo.com.br
Parati, RJ (Goura Vrindavana) — P.O. Box 74.862, 23970-000/ Tel. +55 (24) 3371-7364/ E-mail: goura@paratyweb.com.br
◆ Pindamonhangaba, SP (Nova Gokula) — Ribeirao Grande, P.O. Box 1009, 12400-990/ Tel. +55 (12) 3645-8238/ E-mail: giriraj@ig.com.br
Pirajui, SP (CCVSP) —Rua dos Jatobas, 59, Nova Pirajui, 16600-000/ Tel. +55 (11) 4752-2553/ E-mail: info@ccvsprabhupada.com.br
Teresopolis, RJ (Vrajabhumi) — Prata dos Aredes, P. O. Box 92430, 25953-970/ Tel. +55 (21) 2644-7213/ E-mail: Irvraja@uol.com.br
ADDITIONAL RESTAURANTS
Campina Grande, PB — Govinda, Rua Teodosio de Oliveira Ledo, 144, Centro, 58101-440/ Tel. +55 (83) 342-0239/ E-mail: mahanm12000@yahoo.com.br
Natal, RN — Govinda, Rua Juiz Amaro Bezerra, 196, Cabo Branco/ Tel. +55 (83) 247-876/ E-mail: govinda_dd@hotmail.com
Rio de Janeiro, RJ — Sabor Saber, Rua das Laranjeiras, 430-A, Sobreloja, Laranjeiras, 22240-006/ Tel. +55 (21) 9169-3192
Sao Paulo, SP — Gopala Prasada, Rua Antonio Carlos, 413, 01309-011/ Tel. +55 (11) 3283-3867/ E-mail: gopalaprasada@bol.com.br

MEXICO

◆ Guadalajara — Pedro Moreno No. 1791, Sector Juarez, Jalisco, 261278/ Tel. +52 (33) 616-4481
Mexico City — Tiburcio Montiel 45, Colonia San Miguel, Chapultepec D.F., 11850/ Tel. +52 (55) 273-1953/ Fax: +52 (55) 272-5944
Monterrey — Juan Ignacio Ramón 841, Col. Barrio Antiguo, entre Dr. Coss y Diego de Montemayor, Zona Centro, Nuevo León, 64000/ Tel. +52 (88) 8340 5950
Saltillo — Blvd. Saltillo No. 520, Col. Buenos Aires/ Tel. +52 (84) 178752/ E-mail: govinda@mcsa.net.mx
Tulancingo — Apartado 252, Hildago/ Tel. +52 (775) 34072
RURAL COMMUNITIES
Guadalajara — (contact ISKCON Guadalajara)
Veracruz — Mail: Jesus Garcia 33, Col. Ferrocarril, Cerro Azul/ E-mail: Iibbhkti@mail.internet.com.mx
ADDITIONAL RESTAURANT
Veracruz — Restaurante Radhe, Sur 5 No. 50, Orizaba, Ver./ Tel. +52 (2717) 14825

PERU

Lima — Pasaje Solea 101, Santa Maria-Chosica/ Tel. +51 (511) 360 3381
◆ Lima — Schell 634 Miraflores/ Tel. +51 (014) 444-2871
◆ Lima — Av. Garcilaso de la Vega 1670/ Tel. +51 (014) 433-2589
RURAL COMMUNITY
Correo De Bella Vista — DPTO De San Martin
ADDITIONAL RESTAURANT
Cuzco — Espaderos 128

OTHER COUNTRIES

Asunción, Paraguay — Centro Bhaktivedanta, Mariano R. Alonso 925/ Tel. +595 (021) 480-266/ Fax: +595 (021) 490-449
Bogotá, Colombia — Calle 66, nro. 16–50/ Tel. +57 (01) 248-9078/ E-mail: dharma-pdb@navegante.net.co
Cali, Colombia — Avenida 2 EN, #24N-39/ Tel. +57 (023) 68-88-53
Caracas, Venezuela — Avenida La Colina, Quinta El Carmen, Las Acacias/ Tel. +58 (02) 6902128
Chinandega, Nicaragua — Edificio Hare Krsna No. 108, Del Banco Nacional 10 mts. abajo/ Tel. +505 (341) 2359
Essequibo Coast, Guyana — New Navadvipa Dham, Mainstay, Essequibo Coast/ Tel. +592 771-4894/ E-mail: supersoul@solutions2000.net
Guatemala, Guatemala — Calzada Roosevelt 4-47 tercer nivel, Zona 11
Guayaquil, Ecuador — 6 de Marzo 226 and V. M. Rendon/ Tel. +593 (04) 308412 or 309420/ Fax: +564 302108/ E-mail: gurumani@ecua.net.ec
Panama, Republic of Panama — Via las Cumbres, entrada Villa Zaita, casa #10, frente a INPSA, (mail: P.O. Box 6-1776, El Dorado)/ Tel. +507 231-6561/ E-mail: iskconpanama@hotmail.com
Paramaribo, Suriname — Kwattaweg #459 (mail: P.O. Box 713)/ Tel. +597 435051/ E-mail: iskconsur@hotmail.com
Pereira, Colombia — Carrera 5a, No.19-36
San Salvador, El Salvador — Cuidad Merliot (mail: Apartado Postal 1506)/ Tel. +503 78-0799
Santiago, Chile — Carrera 330/ Tel. +56 (02) 698-8044/ E-mail: adikesavadasa@yahoo.com.ar
Santo Domingo, Dominican Republic — Calle San Francisco de Asis No. 73, Ensanche Ozama/ Tel. +809 597-5078/ E-mail: svats1949@hotmail.com
Tegucipalpa, Honduras — (mail: Apartado Postal 30305)/ Tel. +504 32-3172/ Fax. +504 34-780
Trinidad and Tobago, West Indies — Eastern Main Rd., Garden Village, Arouca (mail: B. Narine, Rice Mill Rd., Garden Village, Arouca)/ Tel. +1 (868) 646-1062
Trinidad and Tobago, West Indies — 4 Orion Drive, Debe/ Tel. +1 (809) 647-3165/ Fax: +1 (868) 647-6809/ E-mail: iskcondebe@yahoo.com
Trinidad and Tobago, West Indies — Prabhupada-Edinburgh Road, Longdenville, Chaguanas/ Tel. +1 (868) 665-2249/ Fax: +1 (868) 671-2005/ E-mail: agni.sdg@pamho.net
West Coast Demerara, Guyana — Sri Gaura Nitai Ashirvad Mandir, Lot "B," Nauville Flanders (Crane Old Road), West Coast Demerara/ Tel. +592 254 0494/ E-mail: prabhupadadeva@yahoo.com
West Coast Demerara, Guyana — New Godruma, 24 Uitvlugt Front, West Coast Demerara
Williamsburg, Guyana — New Kulinagram, Block 6, Williamsburg, Corentyne, Berbice/ Tel. +592 333-3563/ E-mail: prabhoh@yahoo.com
RURAL COMMUNITIES
Colombia (Nueva Mathura) — Cruzero del Guali, Municipio de Caloto, Valle del Cauca/ Tel. +57 (023) 612688
Costa Rica (Nueva Goloka Vrindavana) — Carretera Cartago-Paraiso, de la iglesia cristiana Rios de Agua Viva, 75 metros al oeste y 300 metros al sudeste, Cartago (mail: Apartado 166, 1002, San Jose)/ Tel. +506 551-0990/ E-mail: nuevagolokavrindavan@yahoo.es
★ Ecuador (Giridhari Desa) — Chordeleg km 5, Via Sig-sig, Cuenca/ Tel. +593 7 2887599 or 2830462/ E-mail: jervesmr@etapa.com.ec
Ecuador (Nueva Mayapur) — Ayampe (near Guayaquil)
El Salvador — Carretera a Santa Ana, Km. 34, Canton Los Indios, Zapotitan, Dpto. de La Libertad

Paths in the Bhagavad-gītā

MY SEARCH FOR TRUTH was quite short. After I'd contentedly pursued material goals until around age twenty-three, disillusionment set in. I started reading philosophical books, and it was only a matter of months before I came upon *Bhagavad-gītā As It Is.* Having found shelter in Śrīla Prabhupāda's faithful guide to Kṛṣṇa's teachings, I had escaped misdirection by other commentators.

In his Introduction, Śrīla Prabhupāda writes that when an American woman asked him to recommend an English version of *Bhagavad-gītā,* he could not do so, "because in almost every one of them the commentator has expressed his own opinions without touching the spirit of *Bhagavad-gītā* as it is."

One wide-spread opinion is that the *Gītā* presents several valid paths to perfection. Simply choose one, since all paths lead to the same goal. But Prabhupāda showed that while it is true that Lord Kṛṣṇa presents several paths, they are clearly not equal.

The paths fall into four categories: karma, *jñāna,* yoga, and *bhakti.* Anyone who thinks these are equal is skipping some important conclusions Lord Kṛṣṇa makes.

Start with karma, which means "work." Kṛṣṇa tells Arjuna that he is entitled to do his work, or as Prabhupāda renders the word, his "prescribed duty." Many people take this as the essential teaching of the *Gītā.* "Kṛṣṇa says that my perfection lies in doing my ordinary duties." Yet Kṛṣṇa adds, "But you are not entitled to the fruits of action." And Kṛṣṇa gives the perfection of karma when He says that whatever we do should be done "as an offering unto Me." In other words, karma must become karma-yoga—work connected to Kṛṣṇa under the direction of a guru—and that's the same thing as *bhakti.*

Above karma is *jñāna,* or the path of philosophical conjecture, especially with liberation as the goal. Kṛṣṇa recommends *jñāna,* no doubt, but He makes clear where *jñāna* should lead: After many, many births, a person mature in *jñāna* surrenders unto Him. So Kṛṣṇa teaches that *jñāna,* like karma, finds fulfillment in *bhakti.*

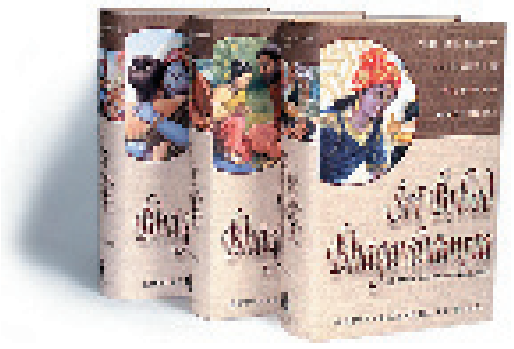
Many verses in the *Gītā* deal with meditative yoga, and one can find encouragement there for practicing it. (It is instructive, though, to consider that the highly qualified Arjuna thought it too difficult for him.) But Kṛṣṇa makes it clear who's the best yogi: "the one with great faith who always abides in Me, thinks of Me within himself, and renders transcendental service to Me." In other words, the *bhakta-yogi.*

Karma, *jñāna,* and yoga must all end in *bhakti* to be of supreme value. *Bhakti* is clearly the focus of the *Gītā.* One who understands "the spirit of *Bhagavad-gītā* as it is," as Prabhupāda did, sees that Kṛṣṇa's discussions of karma, *jñāna,* and yoga are all within the context of *bhakti.* Kṛṣṇa is telling us that He wants our love. *Bhakti* is more than just another path; it's the goal, the essence of our eternal relationship with Kṛṣṇa. It's not something to be given up after reaching another goal. This understanding is the thread holding together Kṛṣṇa's discussions of other topics, as He drives home with numerous verses directly stressing *bhakti.*

And just to make sure we get the point, Kṛṣṇa ends with His most memorable instruction: "Abandon all varieties of religion"—that would include karma, *jñāna,* and yoga—"and just surrender unto Me."

So while it's true that Kṛṣṇa describes different paths, they all converge at *bhakti,* which alone can take us all the way home.—*Nāgarāja Dāsa*

New Books

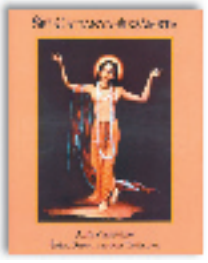


Śrī Bṛhad-Bhāgavatāmṛta, 3-Vol. Set—By Sanātana Gosvāmī; translated by Gopīparāṇadhana Dāsa. This epic is an exposition of the *Bhāgavata Purāṇa,* or *Śrīmad-Bhāgavatam*, presented through an intricate story of the soul's journey toward spiritual perfection. Hardbound with dustjackets, 8 color plates per volume, 6" x 9", 2,798 total pages. **$94.85** BLBM441

Eighteen Days—By Braja Sevakī Devī Dāsī & Rāsarāṇī Devī Dāsī. A chronicle of the 2004 installation, in Māyāpur, of the Pañca-tattva deities. Softbound, 180 pages (64 with color photos), 6¾" x 9½". **$14.95** BKBS705

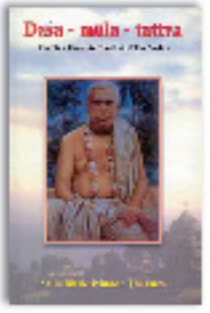
The Gāyatrī Book—By Śacīnandana Swami. Highly detailed explanation of the seven Gāyatrī mantras chanted by ISKCON *brāhmaṇas*; techniques for pure chanting. Hardbound, 340 pages, 5¾" x 8½". **$29.95** V9BH205

Śrī Caitanya Candrāmṛtaṁ—By Śrīla Prabhodānanda Sarasvatī; translated by Sarvabhāvana Dāsa. A compendium of verses about Lord Caitanya. Hardbound with dustjacket, 538 pages, 5½" x 8½". **$30.95** S2BH564



Śrī Caitanya-śikṣāmṛta—By Śrīla Bhaktivinoda Ṭhākura; translated by His Holiness Bhānu Swami. Instructions of Lord Caitanya important to humanity in the present age of Kali-yuga. Hardbound with dustjacket, 338 pages, 7" x 9". **$21.95** S2BH443

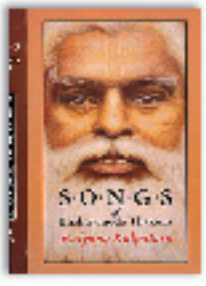
Śrī Madhava Mahotsava—By Śrīla Jiva Gosvāmī; produced by Bhānu and Mahānidhi Swamis. Describes the loving relationships among Rādhā and Kṛṣṇa and Their associates. Hardbound, 110 pages, 5½" x 8½".**$6.95** S2BH737



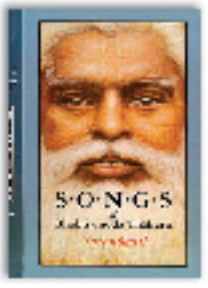
Daśa-mūla-tattva—By Śrīla Bhaktivinoda Ṭhākura. The author shows how knowledge of the ten (*daśa*) esoteric (*mūla*) truths (*tattva*) of the *Vedas* is nonsectarian and scientific. Hardbound, 153 pages, 5½" x 8½". **$9.95** S2BH563

Jaiva-dharma—By Śrīla Bhaktivinoda Ṭhākura. This famous novel brings to life the philosophy, practice, and ultimate goal of transcendental life as taught by Śrī Caitanya Mahāprabhu. Hardbound with dustjacket, 586 pages, 7" x 9". **$27.95** S2BH442

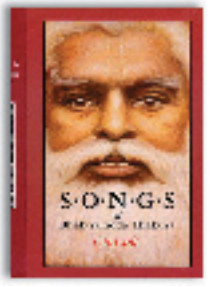
Dance of Divine Love—By Graham M. Schweig (Garuḍa Dāsa). A comprehensive presentation of the Rāsa Līlā chapters of the *Bhāgavatam*. Hardbound with dustjacket, 391 pages, 5½" x 9¼". **$35.00** PCBH203



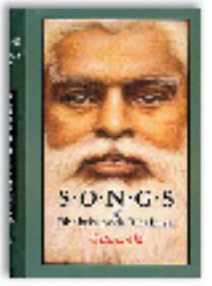
Songs of Bhaktivinoda Ṭhākura (Vol. 1: Kalyāna Kalpataru)—All songs have Bengali word-for-word transliteration and English translation. Spiral bound, 202 pages, 78 songs, 6" x 9". **$12.95** S2BH577



Songs of Bhaktivinoda Ṭhākura (Vol. 2: Śaraṇāgati)—All songs have Bengali word-for-word transliteration and English translation. Spiral bound, 127 pages, 45 songs, 6" x 9". **$12.95** S2BH578



Songs of Bhaktivinoda Ṭhākura (Vol. 3: Gītāvalī)—All songs have Bengali word-for-word transliteration and English translation. Spiralbound, 181 pages, 69 songs, 6" x 9", **$12.95** S2BH579



Songs of Bhaktivinoda Ṭhākura (Vol. 4: Gītamālā)—All songs have Bengali word-for-word transliteration and English translation. Spiralbound, 198 pages, 128 songs, 6" x 9". **$12.95** S2BH580

See a complete list of all the books of Śrīla Prabhupāda, and all of our over 3,000 items online at Krishna.com/store

Krishna.com store 1.800.800.3284 or 386.462.1241

Krishna.com Exclusives

Copper Bracelets—Premium metal bracelets adjust to any size wrist. Crafted from copper, brass, and steel. **$12.95** each.

Hare Krishna — H4JJ571
Sri Radha — H4JJ573
Jaya Nrisimha (not shown) — H4JJ574

Japa Mālā Necklace—It's no coincidence that this necklace is made of 54 Tulasī beads—it's a *japa mālā* in disguise. Take your *japa mālā* beads everywhere you go. With 54 beads, you simply chant your *japa* twice around the necklace for a full 108 repetitions. When you're done, put the necklace back on and you don't have to wonder where you left your beads and bag. A quick, convenient, and stylish alternative to full-size *japa mālās* and a bulky bead bag. Each black-dyed Tulasī bead is bracketed by silver lotus-style caps, and the closure is a simple S-clasp. Approximately 18¾" long. Made in India. **$9.95** R3JP822

Tulasī Japa Beads—108 individually hand-carved, smooth, round beads made from the wood of the sacred Tulasī plant. ⅜" beads, 52" strand. **$10.95** R3GJ810

a b c d

Silver Pendants—Fantastic new pendants cast specifically for Krishna.com in pure silver. Rādhā and Kṛṣṇa's lotus feet (1½" x 1¼") have all of the correct marks and each includes an 18" "snake" chain. Both Nṛsiṁha (¾" x ¾") and Gaṇeśa (½" x ¾") are 3-dimensional and solid. Each includes an 18" silver "box" chain.

a) *Rādhā's Lotus Feet* — **$24.95** KXJP640
b) *Kṛṣṇa's Lotus Feet* — **$24.95** KXJP639
c) *3-Dimensional Nṛsimha* — **$12.95** KXJP629
d) *3-Dimensional Gaṇeśa* — **$9.95** KXJP628

Japa Mālā Kit—Contains neem-wood *japa mālā* (string of beads), rosewood counter beads, a cotton bead bag, a laminated mantra card, an introductory pamphlet of instructions, and a CD of Prabhupāda chanting *japa*. The elegant blue velveteen case is 6¼" x 7" x 1½". **$13.95** KXGS633

Home-Altar Quality Incense—You asked for it; now you can get it. We received so many requests for larger quantities of good-quality incense at affordable prices, we had it made special!

Large Krishna.com Bulk Incense—Quality incense for your home temple. A mix of four fragrances in a 200-stick bundle: *Nag Champa, Sandalwood, Prabhupada,* and *Sai Flora*. **$9.95** KXFB649

Extra-large Krishna.com Bulk Incense—Quality incense for your home temple. A mix of five fragrances in a 400-stick bundle: *Nag Champa, Sandalwood, Prabhupada, Sai Flora,* and *Frankincense*. **$16.95** KXFB650

Japa Bracelet—It may look like a simple, sophisticated bracelet, but don't be fooled. This silver and Tulasī accessory is actually a compact set of *japa mālā* beads. Now you can take your *japa* wherever you go—from work to your kids' soccer practice. When you unfasten the silver clasp, it unfolds to be a circle of 54 black Tulasī beads. Chanting around the circle twice makes a full 108 repetitions. Not only are the clasps quality silver, the beads themselves are strung loosely on a durable silver chain. So for those times when regular *japa mālā* beads and a bulky bead bag are awkward, choose this tasteful alternative. **$14.95** KXJJ632

Tilaka Kit—This sturdy little green velveteen box is perfect for travel. Inside is a small stainless-steel container of *tilaka*, an aluminum vial for water, and just enough room for bindis, coins, etc. On the inside of the lid is a handy mirror. Keep it in your car, or by the front door. Makes a great gift! Approximately 3½" x 3½" x 1½". **$7.95** KXHT635

Krishna.com store 1.800.800.3284 or 386.462.1241

Ekādaśī Refrigerator Magnet—Remind the whole family that today is Ekādaśī by putting this magnet on the fridge door. Keep one at home, take one to work. Makes a great gift. Durable and safe, with a metal shell coated in plastic and backed with a non-scratch magnet. 2¼". **$1.75** KXSG670

Spiritual First-Aid Kit—Perfect for a spiritual boost or sanctifying the dying process. Small stainless-steel containers hold Vṛndāvana dust, *mahā prasādam* flowers, and Tulasi leaves. Other items: An aluminum vial of sacred water from the Yamuna, a small *harināma chadar* (13½" square), Tulasī beads, laminated cards of the Hare Kṛṣṇa *mahā-mantra*, an image of Prabhupāda's feet, and a CD of Prabhupāda chanting. 5¾" x 5¾" x 1½". Made in India. **$14.95** KXGS634

Transcendental Posters

These high-quality prints are reproduced on heavy-gauge linen-textured paper and printed at 200 line-screen for excellent clarity and color. Outside dimensions are 19" x 27", with an image size of approximately 16" x 19". The image is surrounded by a 1" matte-gold border, and centered in an off-white background.

NOTE: If you're ordering posters with other items, posters will ship separately in a protective tube, and therefore extra shipping charges will apply. Please call or email us for details.

Radha-Krishna, the Divine Couple
$12.95 MPRP142

Krishna and the Cowherd Boys
$12.95 MPRP119

Krishna the Charioteer
$12.95 MPRP117

Radha and Krishna on Swing
$12.95 MPRP124

Krishna and the Gopis
$12.95 MPRP121

Narasimha, the Divine Protector
$12.95 MPRP158

Krishna and Yashoda
$12.95 MPRP133

Krishna.com store 1.800.800.3284 or 386.462.1241

New Music CDs and DVD Movies

Gitamrita—Narrated by Purnachandra Das. Though not a word-for-word reading of *Bhagavad-gītā As It Is*, this dramatic re-creation of the dialogue between Kṛṣṇa and Arjuna is based on Śrīla Prabhupāda's translation and commentary, as well as the commentaries of other *ācāryas*. A captivating rendition of Lord Kṛṣṇa's teachings. MP3 CD. **$12.95** PCCB509

Sri Sri Radha Golokabihari Temple Opening—Travel to the opening ceremonies of ISKCON's largest temple outside of India, in Suva, Fiji. Videography by Bir Kṛṣṇa Goswami. Editing by Dayāvīra Dāsa. Background music by Kṛṣṇa Prema Dāsa and Karṇāmṛta Dāsī. DVD. **$12.95** DMVD335

Festival of India: A Tour Along the Baltic Coast—This documentary carries you into the heart of the excitement as 150 devotees bring the holy names and culture of Kṛṣṇa consciousness to over 200,000 people. DVD, 55 minutes. **$10.95** VEVD325

Rasamalyam, Abode of Mellows—By Lokanāth Swami. Traditional Vaiṣṇava *bhajanas* to uplift the spirit. **$24.95** BWCD319

Woodstock Festival: Krishna's Village of Peace—Polish Woodstock 2004 drew over 40,000 people, and Indradyumna Swami and 500 devotees joined the 3-day event, presenting Kṛṣṇa consciousness through song, dance, drama, books, *prasādam*, and more. DVD, 35 minutes. **$10.95** VEVD324

Jivatma Express—By Jauvana. In this 2-CD set, the first CD is a mix of traditional *bhajanas* and songs with original English lyrics, sung to the accompaniment of Indian and Western instruments. The second CD is all instrumental and will work well as background music in theater productions. Booklet, approximately 108 minutes. **$24.95** J7CD420

Memories: Anecdotes of a Moden-Day Saint—Śrīla Prabhupāda's disciples talk about their association with him. Hours of inspiring remembrances of a pure devotee.
Volume 1—Set of 21 DVDs: **$99.00** J3VD643
Volume 2—Set of 21 DVDs: **$99.00** J3VD644

Mangalāṣṭakaṁ, Vol. 1—By Swarupa Damodar Das. *Bhajanas* backed by a range of traditional sounds and rhythms, from tabla to sitar to flute. Contains five beautiful poetic prayers to Lord Kṛṣṇa. Enjoy the original lyrics, with slightly updated melodies that still carry the true mood of the songs. CD, approximately 51 minutes. **$14.95** KCCD240

Geet Govind, Vols. 1&2—By Swarupa Damodar Das. A collection of classic Vaiṣṇava *bhajanas*, rejuvenated with traditional Indian music of sitar, tabla, and flute. Sung in Bengali, these spiritual lyrics speak to the soul. The updated melodies bring a new sound to the songs, while the meditative, energizing mood remains. CDs, each approximately 52 minutes. **$14.95** each, KCCD244

KRISHNA.COM STORE

P. O. Box 430, Alachua, FL 32616, USA • (800) 800-3284
Outside USA & Canada: +1 (386) 462-1241 or fax (386) 462-1761
E-mail: store@krishna.com • Web: www.krishna.com/store

Get a FREE gift with a purchase of $35 or more!

Please send me:
(Include item codes when ordering. Please print clearly.) Qty. Amount

_____ _____ _____
_____ _____ _____
_____ _____ _____
_____ _____ _____
(To order additional items, use a separate sheet.)

Subtotal _____
S / H (6$ plus 10% of order)* _____
Amt. enclosed _____

Payment method:
☐ Credit card
☐ Check / money order

Make checks payable to Krishna.com. (US funds only.) For subscriptions, make checks payable to Back to Godhead. We accept the following credit cards: VISA, MasterCard, American Express, Discover.

Name_____
Address_____Apt._____
City_____State_____Zip_____
Tel._____E-mail_____
Card no._____ Exp._____S.C.**_____
Signature_____

*Orders outside US, $6 plus 25% of order. **Security code. Orders cannot be processed without 3-digit code on back of card.

Krishna.com store 1.800.800.3284 or 386.462.1241

Vedic Thoughts

The ambition to corroborate the existence of the transcendental Absolute Truth by limited conjectural endeavors cannot be fulfilled, because He is beyond the scope of our limited speculative minds. In an honest search for truth, we must admit that His powers are inconceivable to our tiny brains. The exploration of space has demanded the work of the greatest scientists of the world, yet there are countless problems regarding even fundamental knowledge of the material creation that bewilder scientists who confront them. Such material knowledge is far removed from the spiritual nature, and therefore the acts and arrangements of the Absolute Truth are, beyond all doubts, inconceivable.

His Divine Grace
A. C. Bhaktivedanta Swami Prabhupāda
Śrī Caitanya-caritāmṛta, Adi-līlā 2.96, Purport

◆

If I were to desist from lecturing about the Absolute Truth due to being fearful that some listeners may be displeased, I would be deviating from the path of Vedic truth and accepting the path of untruth. I would become one who is inimical to the *Vedas,* an atheist, and would no longer possess faith in Bhagavān, the very embodiment of truth.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura
Upadeśāvalī 7

It has been seen that any *rasa* [relationship with God] that appears in India eventually spreads to the Western countries. Therefore *mādhurya-rasa* [the conjugal relationship] will soon be preached throughout the world. Just as the sun rises first in India and gradually spreads its light to the West, the matchless splendor of spiritual truth appears first in India and gradually spreads to the Western countries.

Śrīla Bhaktivinoda Ṭhākura
From Moses to Mahāprabhu (essay)

◆

In the land of Gokula in Mathurā-maṇḍala, Lord Kṛṣṇa resides. At His two sides are Rādha and Candrāvalī. . . . Lakṣmi, Durgā, and the Lord's potencies are expansions of Śrī Rādhā.

Puruṣa-bodhinī Upaniṣad
Quoted in *Vedānta-syamantaka* (2.37),
by Śrīla Baladeva Vidyābhūṣaṇa

◆

To achieve the topmost transcendental knowledge, a person, rather than engaging his intelligence and personal abilities in argument or following false paths, should approach a bona fide spiritual master to attain wonderful transcendental knowledge from him.

Katha Upaniṣad 1.2.9

FestivalofIndia2005

Vancouver, Canada, Rathayātrā 2004. Photo: Jaya Govinda Dāsa

Schedule for North America

July 3–4: Washington, D.C., Rathayātrā
July 9–10: Montreal Rathayātrā
July 16–17: Toronto Rathayātrā
July 24: Detroit Rathayātrā
July 30: Calgary Rathayātrā
August 6–7: Los Angeles Rathayātrā
August 14: San Francisco Rathayātrā
August 20–21: Vancouver Rathayātrā
August 26–27: Vancouver, Janmāṣṭamī/Vyāsa Pūjā Festival
September 3–5: Seattle Rathayātrā
September 11: Portland Rathayātrā
September 17: Newark, N.J., Rathayātrā
September 24: Chicago Rathayātrā
October 15: Washington, D.C., Śrī Rāmacandra Vijaya Festival

IMPORTANT NOTE: Some of these dates are not yet confirmed. Before scheduling your travel, be sure to verify the festival date with the ISKCON temple in the city where the festival is to be held. Or e-mail Festival of India: madhuha@festivalofindia.org.